The LUTHERAN

BRONZE STAR FOR CHAPLAIN BORLEIS

United Lutheran clergyman gets U.S. army medal for service in Korea

33, No. 52

SEPTEMBER 26, 1951

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Prayer and Timidity

DURING ONE of the class sessions for senior girls at Camp Nawakwa this summer, the teen-agers received instruction in prayer. They were told that reverence and humility are necessary and that a correct attitude is best accomplished when one kneels as he prays. The instructor told them that they should kneel even though they were in camp and other girls shared the cabin with them.

"Fear of ridicule or the glances of others," he told them, "should not influence you as you speak to the Lord."

A few days later, two of the girls approached the instructor and one of them said that she wished to tell him of an incident of the evening before. Both of the girls were excited and it was quite obvious that Joan had to restrain herself as Carol spoke.

"Do you remember that you told us that we should kneel when we pray?"

Her teacher told her that he remembered this.

"Well, I didn't kneel that first night. I was too timid, I guess, with the other girls watching me.

"But yesterday I thought a lot about it and I decided that I was going to do something about it. I . . ."

Joan broke in, "Carol called out, 'Don't think I'm silly, but our Life Service teacher told us we should kneel when we pray. He says it's the right thing to do—and I'm going to kneel to say my prayers!' "

"I thought they were going to laugh," Carol continued. "I was afraid. But they didn't laugh—every girl in the cabin got down on her knees and then we all said our prayers—together."

—HAROLD E. SKELTON

The LUTHERAN News Magazine of the United Lutheran Church in Americ

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COVER PICTURE. When ULC Chaplain J. H. A. Borleis returned from Korea to become post chaplain at Camp Carson, he was greeted by Brig. Gen. Walter W. Hess, Jr., who decorated him with the Bronze Star Medal for meritorious achievement in Korean military actions. Another ULC chaplain, Frank E. Helsel, recently received the Silver Star. He became the sixth chaplain to receive this high award for heroism under fire in Korea.

THE CHURCH IN THE NEWS

CHEY funds received

By the end of August, the treasurer of the United Lutheran Church had received $4,662,651 in cash as the result of the 1950-51 Christian Higher Education Year appeal. Total pledges exceed by far the original $6 million goal. The program calls for full payment of all pledges by the end of 1951.

Some funds are probably still in the hands of congregational and synodical treasurers. However, CHEY officials feel that extra effort will be required if the entire pledged amount is to be ready for distribution to the seminaries and colleges within the period set. Dr. Rees Edgar Tulloss, appeal director, plans a final drive to bring the $6 million cash total into ULC coffers by the year's close. Many institutions have started building programs and need the funds on time.

Nearly $400,000 was paid out in August in the fifth distribution of CHEY funds to the church's institutions.

Iowa elects Zeidler

The Rev. Clemens H. Zeidler, pastor since 1939 of Trinity Church, Appleton, Wisconsin, was elected full-time president of the Iowa Synod at a special convention held Sept. 11-12 at Des Moines. He will take office on Jan. 1.

The Appleton parish has been the new president's only pastorate. When he came there in 1939, he found a congregation of 292 communing members which paid a total of $237 for benevolences. The parish records for 1949 indicate a 10-year growth to a communing membership of 1,201 with $23,326 paid that year for benevolence. In addition, a $56,000 debt was wiped out and a parish hall acquired.

Reliable authorities stated that Pastor Zeidler's election marked the first time a ULC synod went outside its own membership for a president. He is a member of the Northwest Synod. Both Pastor Zeidler's brothers, Carl F. and Frank P., have been mayors of Milwaukee.

HEADS IOWA SYNOD
Rev. Clemens H. Zeidler

The new president succeeds the Rev. Fredrick D. Boldt, who headed the synod while also serving as pastor of First Church, Newton. Pastor Boldt at his own request was not a candidate for the full-time office, since he has just accepted a call to become pastor of Salem Church, Fremont, Nebraska, where the Rev. Fred W. Kern formerly served.

Big church repaired

It had been 700 years since the walls were raised and the spire completed on St. Mary's Lutheran Church in Luebeck. Incendiary bombs dropped on the German city in 1942 had almost finished the church's long history.

This month the structure had been completely repaired. Government funds besides private giving throughout northwest Germany had paid for the work. Bishop Hanns Lilje of Hannover was the preacher on the day of rededication. Seventy thousand attended the two-day jubilee festival.

Flood Relief Sunday in Kansas

Four times this summer floods struck the fertile river valleys of Kansas and Missouri, piled tons of silt and sediment on streets and in buildings. As the fourth flood threat abated, the Disaster Relief Committee of the Kansas Synod announced plans for a special offering to be taken in congregations Sunday, Sept. 23.

Unsolicited, help poured in from widespread sources. The committee received $941 from the Russell, Kansas, congregations of the Midwest Synod; $121 from congregations in Hooper, Nebraska; $100 from Winston-Salem, North Carolina.

Hardest hit of ULCA congregations were Trinity Church, Abilene, and Scherer Memorial Church, Chapman, both in Kansas, according to the committee's report.

Damage to church property high

Scores of congregations in the Kansas-Missouri flood area are without places of worship or have had their buildings severely damaged, reported Dr. Wynn C. Fairfield of Church World Service after a survey. Damage is estimated at more than $2,000,000. Individual congregations and denominational agencies are

REBUILT TO SERVE ANEW
St. Mary's Lutheran Church, Luebeck

acting promptly to restore church property.

Church World Service, which has been engaged in overseas relief work since 1938, entered into a domestic emergency situation for the first time in connection with the flood-damage survey. Its report was presented last week to the General Board of the NCCCUSA, of which it is now a part.

The Methodist Church held a nationwide Flood Relief Day on Sept. 9 in hopes of raising the $300,000 needed to help rebuild more than 70 churches and parsonages. Five hundred neighboring M.E. churches in the Kansas-Nebraska area raised $50,000 to help replace personal losses suffered by Methodist ministers.

Asks prayers for dry spell

Noah wasn't the only one who wanted rains to stop. In Minneapolis, the Rev. Edward J. Isaac, pastor of Morgan Avenue Lutheran Church (Suomi Synod), appealed to Minnesota's Governor Luther W. Youngdahl to designate a state-wide day of prayer to prevent rain.

Crops in Minnesota had been delayed by several weeks of sunless, cool weather. The pastor said he had learned that the corn crops needed 10 to 14 dry days. The prayers "should ask that God stay the elements so that we would have nice weather and that killing frosts be held back long enough for corn and other grains to mature."

Noting that prayers were sometimes offered for rain, Pastor Isaac saw nothing amiss in petitions for dry weather.

Pope asks help

All Christians should unite and fight under a single banner against communism, "the infernal enemy," said Pope Pius. The "single banner" was of course that of the Roman Catholic Church. The Pope's words were included in an encyclical which commemorated the 1500th anniversary of the Council of Chalcedon.

The Pope addressed "all the hosts of Christians" and "those who are marked with baptism" in his message. Vatican sources said this was not unusual, as similar appeals had been made to all Christians in the past.

The Pope called especially for the return of schismatic churches to the Roman fold. Schismatics, according to Roman Catholic teaching, are all who are "separated from the unity of the Church." This would therefore include all Eastern Orthodox and Protestant groups.

The encyclical offered no compromise. It was issued on the occasion of the Feast of the Nativity of the Blessed Virgin Mary.

Welfare co-operation wins praise

Co-operation in overseas relief projects since the end of World War II has been one of the outstanding achievements of American church welfare agencies, Dr. Clarence E. Krumbholz told 2,500 priests, nuns and laymen who were delegates to the National Conference of Catholic Charities at Detroit early this month. Dr. Krumbholz is executive secretary of the Division of Welfare of the National Lutheran Council.

"It is the first time in the life of many of us that we have had the delightful and satisfying experience" of working together, Dr. Krumbholz said, citing the successful accomplishments of agencies of different religious and national back-

HEADS ANGLICANS IN CANADA

Archbishop Walter Foster Barfoot was installed as primate of the Church of England in Canada at colorful ceremonies held last week at Christ Church Cathedral, Victoria, B. C. The 58-year-old leader was Bishop of Edmonton from 1941 until his recent election by the Electoral College of the church's General Synod. He succeeds Archbishop George F. Kingston of Nova Scotia who died last November. Canada's two million Anglicans have four regional bishops, one of whom is chosen as head of the church

grounds in such groups as CRALOG, LARA, CROP and ARK. All of these are engaged in overseas relief work.

Service has been given on the basis of need, Dr. Krumbholz pointed out. "Many a garment or food package supplied by American Roman Catholics has been given to a Protestant, and vice versa. Even today Lutheran worship services are being held in Catholic churches because there is no available Lutheran church in the area."

Roman Catholics and Lutherans share a great responsibility in rehabilitation, Dr. Krumbholz noted, urging that the co-operation be continued in future programs.

Pacifists support UN

Support for the United Nations, the Point Four program, and other agencies which promote world co-operation was urged by the 322 delegates at the annual meeting of the Fellowship of Reconciliation at Lakeside, Ohio, last week. The F.O.R. is an interdenominational pacifist organization which advocates non-violence in the solution of world problems.

Delegates unanimously opposed collaboration with communism or Communist front organizations like the Stockholm Peace Conference, which advocated outlawing the atomic bomb but made no mention of other war weapons. They also expressed joy at the signing of the Japanese Peace Treaty, but felt concern over the "folly of rebuilding the Japanese military establishment, for the destruction of which so much wealth and so many lives were expended only a few years ago."

The decisions of the meeting were reached in 23 separate conference discussion groups.

Says UN is a failure

"Because the spiritual conditions of unity are not present" the United Nations is a failure, Mrs. Clare Booth Luce told

LUTHERAN WORLD RELIEF SECRETARY VIEWS CROP CONTRIBUTIONS

Thurman Wright, Illinois' director for the Christian Rural Overseas Program, shows Bernard A. Confer the Illinois Lutheran contribution to 1951 Friendship Food Train

the Roman Catholic Newman Club Federation at its annual convention. She was presented with the annual Newman Award for "outstanding contribution in the field of government, in church affairs, and in . . . the Newman Club Federation."

The authoress and former congresswoman referred to the UN as "a tragic example of the frustration to which the most idealistic effort of materialistic man is doomed." Unity, she said, "comes from a voluntary movement of men's wills, born of the voluntary acceptance of the universal law of charity."

Also addressing the convention was Archbishop Richard J. Cushing of Boston's Roman Catholic diocese. He warned his hearers that it is not enough in these times to be a Catholic. "At the moment," he said, "one must be a heroic Catholic. Doubt, dissension, violent division assail us on every side. The old simplicities are scorned and confusion is offered as evidence of richness of thought and abundance of blessings. The call of the hour is for courageous catholicism."

Scientists get advice

Scientists should stick to their test-tubes, warned a Roman Catholic science professor. The Rev. Michael P. Walsh of Boston College told the eastern division of the American Association of Jesuit Scientists at their annual convention that "too frequently" men of science take advantage of their professional standing to assume the role of theologian or philosopher.

He criticized "those scientists who pontificate on subjects like the existence of God, the truth of the Bible, and the nature of the soul with the same authoritative tone they use in presenting a paper on some small aspect of quantum mechanics or the physiology of the earthworm."

Churches to use radio

Radio rather than television is still "the most useful medium to serve the cause of Protestantism," declared Albert Crews, director of radio and TV for the NCCC-USA. Speaking at a national religious radio workshop at Butler University in Indiana, he said, "With radio in 95 per cent of American homes and television in only 26 per cent, the major share of the audience is still radio."

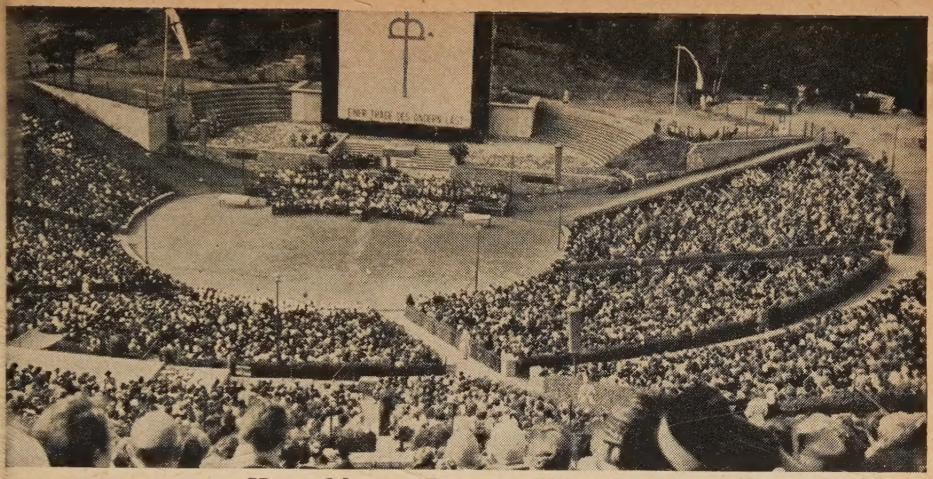
Churches will not ignore TV, Mr. Crews revealed. "The church was 20 years late in learning to use radio. We must not make this same mistake again. Twenty-five per cent of our budget will go into television, both live and on films."

NBC television announced that a weekly half-hour religious series would be telecast over its network each Sunday from 1-1:30 P.M. (EST) starting on Sept. 30. Of every six programs in the new series, three will be Protestant, two Roman Catholic, and one Jewish. Sermons and religious music will be presented, with prominent clergymen participating.

Seminars planned

Fifty one-day Lutheran seminars will be held in the United States and Canada from Oct. 15 to Nov. 15, with seven major bodies participating. Aim will be to increase understanding between different Lutheran church groups. "A United Lutheran Front in American Life" will be the theme for meetings in key cities.

Sessions will be led by 24 speakers from the ULCA, the Lutheran Church—Missouri Synod, and the American Lutheran Conference. Director of these seminars since 1946 has been the Rev. Joseph Simonson of Christ Lutheran Church, St. Paul, Minnesota, who has recently been elected executive secretary of the National Lutheran Council's Division of Public Relations.



HOME MISSION RALLY IN WEST BERLIN

Huge crowds gathered in a West Berlin stadium for a recent all-day program sponsored by the Evangelical Church in the interest of inner missions and social action. The theme of the rally was "Bear ye one another's burdens"

Friends get into USSR

A mission group of seven Friends (Quakers) has been in Russia since July, conferring with foreign envoys, religious leaders and the Soviet Union Peace Committee. They are trying to establish cooperation between Christians of East and West in a common effort for peace.

The group reported attending a service in the Russian Baptist Church of Moscow, where a congregation estimated at 1,800 crowded the building. Another service at the abbey at Zagorsk, near Moscow, headquarters of the Holy Synod of the Russian Church, was attended by 20,000.

The mission also visited Kiev, capital of the Ukraine, a city to which diplomats and visitors from outside Russia are not usually permitted to travel.

And so forth

Nine Christians will serve as members of the parliament in the Kingdom of Jordan as the result of recent general elections. They are members of the Arab Orthodox Church.

A commemorative postage stamp will be issued by the tiny state of Saarland, on the border between France and Germany, in observance of the 375th anniversary of the Reformation. Saarland dates its Reformation from the time of John Calvin, whose picture will appear on the stamp along with Martin Luther's.

Religious newspapers and magazines will be exempt from the proposed postal increase now pending before Congress. Sunday school papers and religious instruction material will also benefit from the lower rate if no advertising is carried.

A loan agency capitalized at $250,000 has been set up by Texas Baptists to help new congregations which cannot obtain loans from the usual sources.

"Painless Protestantism" was hit by Episcopal Bishop Stephen Bayne. "Some people feel they don't have to believe anything or even go to church, as long as they vote against the Roman Catholics." This is not the kind of religion for which Martin Luther fought, the Bishop declared.

World News Notes

$61 billion for defense

Amendments were beaten down as Congress considered the proposed expenditure of $61 billion during the next two years for national defense. It seems assured of passage and the president's signature. While military considerations were doubtless the foremost concern of Congress in adopting the measure, some observers feel that 1952's election campaign played some part. Adding the defense spending to the $68 billion regular budget will mean that the U.S. government will be paying out more than $100 billion during 1952. The peak in government spending is expected in June 1952 when defense expenditures will reach a $65 billion annual rate.

Taxes will increase

To offset the increased spending and consequent larger national income, taxes will go higher. Tentative plans of Congress call for a hike of about $2.5 billion in individual income taxes, $2 billion in corporate levies, and $1 billion in excise taxes. Total increase is well under the $10 billion asked by the President.

Under the present law, taxes on individual incomes are graduated from a rate of 20 per cent on incomes not above $2,000 to a high of 91 per cent on incomes exceeding $200,000. Two schools of thought are to be found among critics of tax legislation. One group feels that such high taxes will eventually dry up the sources of large gifts to religious and charitable institutions. The other group points out that legislators are careful to exempt gifts made out of current income from taxation up to 15 per cent.

Hunger in Poland

Butter, cheese, fats, meat and fish are now in such short supply in Poland that the coming winter is expected to be a critical one in that Iron Curtain country. Government lays the blame on speculators and "class alien" elements.

"To get a little meat for Sunday you have to stand in line from 1 o'clock at night and this is true of sugar also," states a letter from Poland quoted in the New York *Times*. "My husband earns 300 zlotys a month, but one pound of butter costs 14 zlotys, a pound of fat 7, brown bread 1 zloty and white bread 4 zlotys."

Health mission in Liberia

One of the Point Four projects of the U.S. government has been sending a public health mission to Liberia. In talks to interested government agencies in Washington last week, Miss Mary L. Mills, chief nurse for the mission, told of journeys into the interior by truck, by hammock and on foot, over jungle trails and dirt roads to vaccinate Liberian tribespeople during a smallpox epidemic. Better roads and airplane routes to the interior are making travel easier, she said.

A full-scale nursing school has been organized in Monrovia, capital of Liberia, from which 13 trained Liberian nurses have received certificates since 1947. In-service training in various aspects of nursing in tropical diseases is provided each year for nurses from church medical missions and from the Firestone plantations. The United Lutheran Church has maintained a 30-bed field hospital at Zorzor, in the interior of Liberia, since 1925.

WHICH WAY FOR INDIA?

India's Prime Minister Jawaharlal Nehru seems to be developing a remarkable facility for making people angry. Recent paradoxical actions indicate that

nder his leadership India will be a lone wolf in international affairs.

A few months ago Nehru almost threw a monkey-wrench into well-intentioned efforts to provide relief for famine-stricken people in his nation by saying that no loan or gift of grain would be acceptable if there were any strings attached to it, since India did not intend to become subservient to the United States. The Senate boiled over that. Pressure from President Truman and many religious organizations was needed to persuade the reluctant Congress to grant the $200 million loan to India.

Disagrees with UN

The Nehru government's relations with Communist China and evident disagreement with United Nations efforts to halt aggression in Korea have become another sore spot. Although Nehru has repeatedly stated that peace in Asia is his only objective, he was quick to mass troops along the Pakistan border when the old controversy over Kashmir flared up again between the two nations.

The adding-insult-to-injury point came when India refused to attend the San Francisco Conference for the signing of the peace treaty with Japan. Madame Pandit, Nehru's sister and the Indian ambassador to the United States, made a trip to New Delhi to urge her government to join the other nations in accepting the terms of the treaty.

Instead, Nehru sent a lengthy note which reportedly made John Foster Dulles furious and President Truman indignant. In it, he charged that the proposed treaty failed to meet the desires of the Japanese people for contentment and independence. The treaty has been hailed elsewhere as extremely liberal, since it restores Japan to full dignity as a sovereign state and grants full political and economic freedom.

Peace on its own terms

However, although the Indian government failed to attend the San Francisco meeting, it immediately offered to make a separate peace with Japan as soon as the San Francisco pact comes into force. This will occur when it is ratified by a majority of the 14 nations composing the Far Eastern Commission. India has no desire for reparations or other favors from Japan, a government spokesman declared.

India's aim seems to be to pursue a completely independent course, avoiding ties or alliances with either the western nations or the communistic bloc. It will surely oppose outside intervention in Asian affairs, no matter from whom it comes.

Prime Minister Nehru, whom Gandhi himself selected to be his successor, is a suave, learned man who combines Oriental culture with a western education. Elected recently for the fourth time to the presidency of the All-India National Congress, he called a full party meeting for Oct. 18 and 19, at which his internal and foreign policies are sure to be approved. He told leaders of the Congress party to war against all elements within the organization which did not "honestly believe" in the policies laid down by it. Urging the Congress members to imitate the Communists in their whole-hearted enthusiasm for organizational work, Nehru said, "Apart from the policies of the communists, which I don't approve, the way they work among the masses and their spirit of sacrifice are worthy of emulation."

The Indian leader sits in the uncomfortable and dangerous position of a man straddling a fence, as he shows no love for Moscow but continues to take positions which alienate the friendship of the western world.

—A. P. S.

These Christians Are in Jail

By CARL G. KARSCH

A prison chapel is the place where many men become believers and plan for decent, useful living when they regain freedom

IN A TWO-BLOCK AREA lived 45 men with prison records. This about sums up the rough-and-tumble neighborhood of a West Virginia steel town which was home to—let's call him Alfred. His real name doesn't matter. What is important is this: today, while serving his fourth sentence, Alfred has been elected to the council of a most unusual congregation, the Church of the Good Samaritan, at the Western State Penitentiary in Pittsburgh.

Moreover, through his missionary efforts, 14 fellow inmates have been baptized. When he is released Alfred plans to return to his boyhood neighborhood to tell others how Christ changed his life.

Alfred's case is typical of the way prisoners can respond to the gospel, once they've had a chance to hear it preached. To provide an appropriate place is the purpose of the unique prison chapel. It was one of the first to be built within prison walls. To provide new goals of living for the prisoners is the task to which the chaplain, Dr. A. W. Stremel, has dedicated himself.

IT WAS CHIEFLY THROUGH Chaplain Stremel's efforts that the chapel came into existence nine years ago. He was appointed to the post of Protestant chaplain in 1940, after serving as Inner Mission pastor at Pittsburgh's Allegheny County jail. Previously, he had been pastor of St. Matthew's Church, Erie, Pa.

Soon after his arrival at the penitentiary, Dr. Stremel set out to build a chapel. It was decided that a building formerly a hospital ward should become the new chapel. Dr. Stremel drew the plans and made sketches for stained glass windows. Rebuilding took a year, with all the work done by the prisoners themselves. Meanwhile the chaplain was busy soliciting gifts from churchmen, civic groups, and congregations. For months his evenings were given over to writing letters requesting windows, pews, rugs—even electrical fixtures. Exterior building materials as well as a Hammond organ were furnished by the institution.

Finally, in June 1942, the chapel was dedicated. In the vestibule a plaque listing contributors is a tribute to interdenominational co-operation. Nearly every Protestant group is represented. One donation was a hand-carved clergy seat. It was purchased from a palace in Florence by a wealthy Pittsburgh banker whose hobby was antique-collecting. The white marble altar and its hangings were contributed by Catholic groups with the help of Father F. J. Huber, the Catholic chaplain.

Gifts of the inmates were more frugal, but just as necessary. Several, for example, fashioned numerals for the hymn boards. This was done in the prison shop where all Pennsylvania automobile license tags are produced.

From the beginning Father Huber and Pastor Stremel have created an atmosphere of co-operation in the chapel. Both Roman Catholics and Protestants feel at ease. The Catholic altar paraments are

HE ENTERS PRISON GLADLY

Dr. Stremel is available "as long as I'm within these walls"

hanged after mass on Sunday in time or the Protestant service. The altar re-ains this way till Wednesday evening hen it again becomes Catholic. The vo chaplains welcome this arrangement. Respecting and honoring another's approach to religion sets an example of brotherhood for the prison population," says Dr. Stremel.

MORE IMPORTANT THAN the chapel building is its congregation. Although membership in the Protestant group to-

tals nearly 600, more than 40 per cent of these men are discharged, paroled, or transferred to another prison every year.

To help build membership, inmates report their attendance at each service. Members follow up the names of visitors and carry on their own evangelism campaigns in the cell blocks. A Regular Attenders' Club encourages continued attendance.

The first invitation to attend chapel services is extended when an inmate is admitted to the penitentiary. More than 500 enter the prison yearly, and each is interviewed by Dr. Stremel. In a quiet, earnest manner he tells them about the opportunities for education, for learning a trade, and for taking part in Christian activities. The only requirement for chapel membership is willingness to come. Every Sunday is new-member Sunday. Cards are presented to members to give them a sense of belonging.

Dr. Stremel urges the men to be baptized when they accept Christ. He performs an average of one baptism a week.

As in any church, the council is the administrative organization. The congregation meets four times a year to elect six members, each of whom serves for six months. By staggering the groups, there are always some experienced men remaining. Short terms enable more men to serve. The council, which meets once a month, elects its own officers, appoints chancel and membership committees, and plans the program of the chapel. At the meetings the chaplain sits as adviser.

THE PROTESTANT congregation has two choirs, each with 14 members. The a cappella choir, composed of Negroes, specializes in spirituals learned during childhood, since many of the men have not yet learned to read music. There is no segregation, however. A blind organist helps rehearse the chapel choir, which meets four times a week for half-hour periods.

Religious education has its place, although not under this title. Many don't want to think they are going to school. "Kids' stuff," they would brand it. Instead they attend a Bible forum on Wednesdays or a Bible discussion group on another evening. Friday night is the time for educational movies or an inspirational speaker. The University of Pittsburgh occasionally uses the prison auditorium to conduct debates with near-by colleges. "We try to give the men thought-provoking material, not just entertainment," points out Dr. Stremel.

All meetings—even services—must be brief. Prisoners, always limited in their movements, feel they must exercise what liberty they have. Restlessness, the ever-present urge to get up and walk around, requires changes in worship. Although four hymns are listed, only the first few verses are sung.

ALTHOUGH WORSHIP and meetings help, the problems of prison life can best be solved through personal counseling. Dr. Stremel is available "as long as I'm within the walls." He averages 15 interviews a day without leaving the office. Afterwards he visits hospital patients and men restricted to their cells.

It is in these man-to-man talks that he can do the most toward correcting wrong attitudes, giving Bible truths an everyday meaning. Matters of sickness at home, placement of children, need for housing, threats of divorce, difficulties in adjusting to prison routine—all are discussed frankly and with gospel teaching in mind.

The chaplain's interest in proving Christianity a practical ideal is clearly shown at Christmas. At this season, more than any other, prisoners feel alone. Since

THE CHAPEL AT WESTERN STATE
Built by prison labor

many receive no presents from their families, Dr. Stremel arranges for bags of candy to be given the men.

Similarly, Christmas is a drab day for prisoners' families who exist on public assistance grants. Six years ago the chaplain and his wife began collecting toys and packing them for children who would find no toys on Christmas morning. A letter from the chaplain tells the mother the toys are on the way. In the package goes a Testament and a book of carols, also something for the wife when possible. "Read the Christmas story to the children and sing the carols with them," advises a note in the box.

"One of my greatest joys," recalls Dr. Stremel, "is talking with men whose families have written to tell them about the Christmas celebration at home."

MAKING PLANS FOR PRISONERS to rejoin their families occupies much of Dr. Stremel's time. Most inmates do not serve their maximum sentences but are released on parole. To receive this privilege a man needs a three-part parole plan: a sponsor, a job, and a place to stay. Those with short sentences present fewer problems. But after 15 or 20 years, long-term offenders have lost contact with the world outside. Old skills have been forgotten. Relatives have died. Wives have often obtained divorces. Home towns don't want the men to return.

Turning bleak futures into brighter ones is the chaplain's biggest challenge. Once a job is found, the rest is usually not too hard. "People don't realize that men who leave here *can* hold jobs and live normally," states Dr. Stremel. He cites the example of six former members of the prison congregation who are now active workers in one Pittsburgh church.

An average of one lecture a week is given in the metropolitan area on this theme: "Christ came to save sinners, and some of these are in prison. Give the ex-prisoner a break—that's what he needs more than anything else."

Chaplain Stremel urges the audiences to extend them the same welcome at church that they would give any stranger. "Don't inch across the pew when an ex-prisoner sits next to you."

To dramatize the consequences of unfriendliness, Dr. Stremel tells this story: A prisoner, following his release, returned home eager to attend church once more. Members welcomed him. The choir was glad to have him sing with them. One man in the church, however, did not share the congregation's feelings and warned the ex-convict not to attend any more. Completely discouraged, he began drinking heavily and was soon a prisoner again—this time as a p.v.—a parole violator.

Happenings such as this don't dim Dr. Stremel's efforts to translate Christianity into workaday terms. And the prisoners realize it. In the cells, the shops, and hospital—everywhere within the towering walls—they recognize him as a man who's willing to "give them a break."

Students Learned About Labor

By MARY ANNA GALLUCCI

Four men planning to become ministers spent the summer as laborers in Johnstown, Pennsylvania. The church got them the jobs.

CHRISTIANS FROM all walks of life bow their heads together to worship as brothers within our churches. Believing that the church must train its leaders to understand the problems of all peoples, the United Lutheran Church has instituted a program to see that some of its students are equipped with knowledge of the factors that determine the living habits of men in industry.

This summer, under sponsorship of the Board of Social Missions and the Central Pennsylvania Synod, four Lutheran students got jobs as laborers in Johnstown, Pennsylvania. By sharing the working experiences of laboring men, these students were able to become acquainted with life in big industrial enterprises.

Students who took part in the program were Mahlon Clarke (senior at Gettysburg College), Lee Snook (also at Gettysburg), Bruce Benander of Boston, a junior at Upsala College, East Orange, New Jersey, and George Anderson of Alhambra, California, a junior at Yale.

These four intend to enter the ministry. After college, Mr. Clarke and Mr. Snook plan to attend the Lutheran Seminary at Gettysburg. Mr. Benander will enter the Augsburg Theological Seminary at Minneapolis, and Mr. Anderson will enter Mt. Airy Seminary, Philadelphia.

MR. CLARKE AND MR. ANDERSON were employed by the Conemaugh and Black Lick Railroad, a terminal switching line that operates within the yards of the large Johnstown plant of the Bethlehem Steel Company. Mr. Clarke worked with another trackman cleaning tracks and digging weeds. Mr. Anderson helped maintain and repair switch lamps.

Mr. Snook and Mr. Benander were employed by the National Radiator Company in Johnstown. Mr. Snook worked as an electrician's assistant and also kept busy checking fire apparatus throughout the plant. Mr. Benander did general laboring work.

This summer was the first time the United Lutheran Church has undertaken a program of this nature. One of the objects of the program was to give the students some insight into labor-management relations so that they might be better able to interpret this problem in American life to their people.

To achieve this goal, discussions were held with leaders in labor, management and community life. In addition, a series of six lectures on the history of organized labor was presented by the Rev. Harold C. Letts, secretary for social action of the Board of Social Missions.

Another object was to think through the program of the church in urban industrial situations. The Rev. George E. Whetstone, assistant to the president of the Central Pennsylvania Synod, led two discussions on this subject. The Rev. Mr. Letts also led two discussions based on this theme.

Miss Gallucci is a staff reporter of the Johnstown "Tribune."

DISCUSSING PROBLEMS OF THE WORKING MAN
Pastor Letts confers with the four students

Students gathered for one or two meetings a week in addition to attending labor union sessions. In addition to the Rev. Mr. Letts and the Rev. Mr. Whetstone, some of the speakers at the sessions were Anthony H. Lorditch and Stephen M. Korak, both staff representatives of District 13, United Steel Workers of America; Roland H. Dunn, executive secretary of the Johnstown Chamber of Commerce; William F. Strehler, superintendent of industrial relations at the Johnstown Works of the United States Steel Company; and Charles E. Bird, secretary to Ralph E. Hough, general manager of the Johnstown Plant of the Bethlehem Steel Company.

MR. LORDITCH, a well-known labor and civic leader in the community, addressed the students on general union organization and activities. Mr. Korak told of pay scales and wage agreements between the United Steel Workers and the management. Mr. Dunn discussed some civic problems of Johnstown and Mr. Strehler spoke on labor relations between steelworkers and their employers. Mr. Bird related the history of the Bethlehem Steel Company.

The students received employment in their various positions by filing applications with the Central Pennsylvania Synod. Synodical officials saw that openings were available in Johnstown and told the students where to make contacts when they arrived for work.

The men these students worked with each day were not informed of the program or its purposes. Fellow workers, however, soon learned that these students were enrolled in colleges and were laboring only for the summer.

The group visited a mine of the Johnstown Coal and Coke Company, and also the Franklin Plant of the Bethlehem Steel Company in Johnstown. The students were shown the complete processing of steel and the finishing of the final products.

In commenting on the outcome of the program after its first trial this summer, the students had obtained deeper appreciation of union affairs and problems of the laboring men.

While in Johnstown the students took part in many activities of local Lutheran congregations. They assisted in junior church worship periods, supplied as substitute teachers for church school classes, sang in church choirs, and, in one instance, even supplied for a vacationing pastor at a Sunday morning service. They also were given opportunity to join in some of the social programs of the Johnstown churches.

Johnstown Lutheran pastors were invited to attend the weekly discussion meetings of the group. Clergymen were very helpful to the students during their stay in Johnstown.

According to the Rev. Mr. Letts and the students, the summer program had a very definite value in that it tended to supplement formal education and "book learning" with a more practical outlook into some of the problems of American society.

Church officials plan to enroll a larger number of students and attempt a fuller program of discussions when the program is undertaken again next summer.

Everlasting Arms

In the volcanic ashes of Pompeii, in one of the excavations, a little invalid child was found with his mother's arm around him. The mother had evidently had plenty of time to escape and save herself, but she had gone back to rescue this helpless deformed boy. And through all these years this mother's arm has lain there underneath this little child she died to save—a mute and tender token of deathless love.

So in greater fashion, for which no human illustration is adequate, through all the confusions of the world, the din and noise of our busy and material lives, the darkness and mystery of time and space, the everlasting arms of the love of God are underneath us. He is with us in our agonies and our struggles, in our follies and frustrations, striving to finish His creation and to bring to fulfillment the expectation of sons of God. What we need most is new eyes to see it.

—Rufus Jones in *New Eyes for Invisibles* (Macmillan)

SUPER SERVICE IN YONKERS

By OTTO REIMHERR

Faithful, inspiring leadership of Howard Smith at Redeemer Church is typical of many consecrated laymen in Sunday church schools

ONE SUNDAY MORNING I stopped at Redeemer Lutheran Church in Yonkers, N. Y. It was an unpretentious building of cream stucco becoming grayed by coal dust, set midway between the corners of an unimportant street.

In the days when they built that church the town must have been different. Probably trees and green fields surrounded it. Now apartment houses ringed the area, making the churchyard a kind of oasis with its mass of green fronted by a hedge and bordered by flower gardens.

IT WAS SUNDAY SCHOOL time when I entered a little door leading to the basement of the building. At the front of the room a man was busily setting a large painting of two doors in place. Five or six little boys were curiously looking up at the work. They were simply bursting with questions.

The man was studious-looking, fortyish and graying about his temples. I knew that Howard Smith was an important research engineer of Bell Telephone Laboratories. I was curious to know about his work at Redeemer Church. His school had earned a reputation for enthusiastic interest from its pupils. I had heard that they often had almost 100 per cent attendance.

When I mentioned this to Mr. Smith, he smiled regretfully. "I haven't yet had everyone present. One hundred seven youngsters are on our rolls. Most Sundays about 85 per cent of our group are present."

Then Mr. Smith continued. "We aren't interested merely in figures and percentages. We want to have children who are excited about coming to the church school here. Above all we feel that we should have a program so good that they will want to be here."

I FOUND A SEAT NEAR some friendly boys and girls in their teens during a moving worship service. A large replica of wooden church doors had been set up at the front of the room. Across these church doors were the "Ninety-five Theses" of Martin Luther, brightened by a spotlight playing on them. Several hymns by Luther were sung. A prayer followed which was appropriate to the Reformation Festival. Then one of the older boys explained the reason for the "Ninety-five Theses," as well as a brief outline of what they said. After another lad read a few verses from one of Luther's favorite books of the Bible, the Epistle to the Galatians, the service concluded with one verse of "A Mighty Fortress is Our God." Class sessions followed.

The setting was the one-room schoolhouse type. Colorful curtains hung at the small windows. Groups sat about large study tables. Display screens separated the classes. All this bespoke an effort to

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The Rev. Dr. Reimherr, a former pastor of Redeemer Church in Yonkers, N. Y., is now a professor of religion at Wittenberg College.

THE SUPERINTENDENT IS A SCIENTIST DURING THE WEEK
Mr. Smith taking moving pictures of young lady's vocal cords

do everything possible with modest facilities.

Before leaving I heard many questions concerning the church doors. The answers of the teachers showed that they had been well prepared for the discussion stimulated by the opening program as well as for the related lesson of the day.

THE SMITH APARTMENT OVERLOOKED the majestic Hudson valley. As we settled in comfortable chairs a magnificent view was before us. Mr. Smith told me of the large church in downtown New York City where he had grown up in a conventional Sunday school. With monotonous regularity, Sunday after Sunday, the youngsters sang four or five hymns, said a prayer, heard a scripture reading, and then went to classes which were a combination of lesson and bedlam. Later he became librarian, served as usher at church services, and was also a scoutmaster. The dearest memories of his youth involved the "Young People's Society." There he met his wife. After they moved to the suburbs they had difficulty locating a church home. Finally they found the little Church of the Redeemer. Here Pastor Charles Thompson was valiantly laboring to restore life to a congregation virtually torn apart by internal strife. Thompson soon challenged Howard Smith with the privilege of working in the Sunday school. Nancy had conspired with the minister by telling him that her father would make a good teacher. The responsibility was accepted.

In the years that followed, despite lengthy illness and the death of his wife and both his parents, he faithfully taught the children at Redeemer Church, where the Rev. Paul M. Young, Jr., is pastor.

I LIKE SMITH'S ANGLE on children. As he put it, "I like to work with children because they are frank and sincere. If they have anything against you they will

tell you. You can't put anything over on them. I don't try. If they like you they will work with you to the best of their ability. I pray constantly that I can help them find the right direction."

Aside from his faith I soon learned that Howard Smith's daily work had something to do with his success in the work of the church. His training as a research engineer demands that every job be done well. Since 1929 he has been concerned with lighting and photographic problems. Through Bell Telephone Laboratories he became associated with developments in sound pictures. Later he had a part in the development and use of high-speed motion picture photography as a laboratory tool. From this work came the Fastex camera, capable of operating at 8,000 pictures a second. This camera proved invaluable during the atom bomb tests at Bikini and Eniwetok.

IT ALMOST SEEMS THAT laboratory work would be romance enough for one man's lifetime. During World War II, American forces at one point captured a telephone exchange in France. The German army in its hasty evacuation had destroyed all the tubes used to operate the exchange, except one. That lone tube was quickly flown to the United States, reaching the labs where Howard Smith was at work. The tube was put into his hands ticketed "Rush." He rapidly made "X-Ray" pictures of the tube and passed them to the tube shop. There duplicates were made in sufficient quantity to set the exchange overseas in operation again. Within three days the tubes were flown to France and the communications system of a large area was restored.

His associates in the labs came to his aid when he took up his spare-time work at Redeemer Church. Lacking experience in teaching, he inquired around the labs. He found several other men similarly connected with church schools. Later he moved up from teacher to superintendent. By that time he learned of the "Superintendents Union" in New York City. In this group he found his greatest help. Leaders from many churches in the area would gather to discuss their problems in church school work. They also witnessed demonstrations of new developments in the field of religious education.

Soon Howard Smith began using these methods in his own church school. Today he is one of the vice presidents of the "Superintendents Union." Within his own community in Yonkers, he helped organize a Church School Association of which he is now president.

ABOUT FOUR EVENINGS each week he carefully reads leading periodicals in the field of religious education. From them he learns what others are doing and applies many suggestions to his own school. Monthly teachers' meetings at Redeemer are devoted to laying out plans for coming Sundays.

Mr. Smith said, "Each of our groups has an opportunity to create, prepare, and present its own worship service on one Sunday during the year. Believe me, the youngsters and teachers are all coming through with wonderful ideas. All this gives a sense of belonging and of serving God with one's best."

That was Howard Smith's story. My imagination was stirred as I made my way along the street after leaving his apartment. Here was a man who was not discouraged by modest facilities at his church. His interest in the Sunday school persevered. Despite the exciting work of one of America's most important laboratories, he maintained a concern for the religious education of children. Howard Smith was certainly a "super" in service.

Report from the Virgin Islands

By CHARLES A. PULS

Lutherans have 300-year history and five churches on U.S.-owned islands in the Caribbean, with fine opportunities for further Christian service

FORTY MINUTES EASTWARD by air from San Juan, Puerto Rico, you come to the U.S.-owned Virgin Islands. Here we Lutherans have five mission congregations and a home for orphaned children.

These three islands, St. Thomas, St. John and St. Croix, if pieced together, would cover an area no larger than metropolitan Philadelphia, but Uncle Sam wanted them enough back in 1917 to pay Denmark $25 million. Compared with the Alaska Purchase at two cents per acre, the Virgins represent an investment of $295 per acre! The chief island, St. Thomas, consists of 32 square miles, so small that you could tuck it into Rhode Island 40 times!

Yet, tourists are finding the islands to be most scenic, and even movie producers use Virgin Islands settings to secure the flavor of a Hawaiian palm-studded, azure beach locale. These islands were once a half-way station for African slaves en route to America. For many years, St. Thomas was the world's largest slave market.

The 30,000 population is predominantly Negro. The minority 10 per cent is of American, Spanish or French descent. No race problem exists here. The people speak English, but any one from the States must listen closely to get the hang of it. It's like a conversation in Brooklyn—delightful but difficult.

NO OBSERVER CAN MISS the effort the Department of the Interior is making toward social improvement. The secretary to the governor of the Virgin Islands, an ardent Lutheran, pointed out some of the areas of social progress. A thousand low-rent houses are being constructed. Farmers are supplied with seeds, baby chicks and hatching eggs. In areas where erosion is damaging the productivity of the soil, trees are being planted—banana, citrus, mango and avocado. The 4-H movement has taken a firm grip on the interests of the farm youth.

There are 4,604 children enrolled in the public schools, about 900 of them in high school. Kindergarten schools for the pre-school age children are flourishing. The Islanders hope for a needed junior college.

The health program also shows improvement. There are 11 doctors on the islands. We met a DP psychiatrist who explained that he made the round of all the islands to help the mentally ill. The birthrate is up, and the Islanders take justifiable pride that last year 64 per cent of the new babies were born in hospitals. The practice of midwifery, of course, continues. The life expectancy caught us with surprise as we read from the governor's report "41 per cent of the deaths occurred in the age group 65-75."

ALL SCHOOL CHILDREN are vaccinated against smallpox. A program is in progress to fight diphtheria, tetanus and whooping cough. There are check-ups for tuberculosis and venereal diseases. Health workers are improving sanitary conditions in the homes and streets.

Drinking water is still a matter of rain water, stored in cisterns. Milk sanitation is as primitive as much of the plumbing. There is a mosquito-control program, but the mosquitoes—which tried to crash our netting-tents lashed nightly to the bedposts—either had never heard of the program or were willful spray-dodgers! But in a region where the average rainfall is 50 inches a year, mosquitoes are almost inevitable.

Children and adults often returned our smiles, revealing wide open spaces where front teeth had been removed but never replaced. It is cheaper to have aching teeth pulled than filled! The victims of such mass extractions hope for the day when they can earn enough money to buy replacements, yet for most, that day will never come.

Wishfully, we hoped that someday Lutheran dentists from the States might make a vacation-work project out of this! Those attractive faces still haunt us—without front teeth!

The Islands import four times more than they export. Sugar is a main crop. More than 300 commercial ships docked in the harbor of St. Thomas last year. Prices are high. Gasoline is 43 cents a gallon (low test, that is). But then, the 1,500 cars haven't far to drive on these pin-point islands. Groceries are 50 per cent higher than at home. How the people are able to buy groceries is a mystery. Beans and rice are the backbone of diet.

NEW CHANCEL AT ST. THOMAS
Buildings are definitely churchly

LEADERS IN CHILDREN'S WORK
Sister Florence Bechtold, Mrs. Beatrice Benjamin, Sister Esther Mae Shepperson

WHEN THE U.S. GOVERNMENT purchased the Virgin Islands (only three of them) there were already Lutheran churches there. The Danes saw to that. The Lutheran congregation in Charlotte Amalie was founded 110 years before the Declaration of Independence was signed! There are five congregations on the three islands with a total confirmed membership of over 1,400. We were told that in Christiansted the English language has been spoken for a longer period than any other place in the Western Hemisphere. Two of the Sunday schools celebrated their centenary this summer.

The three church buildings in the chief cities are large and well located. Two of them are downtown. The one at Frederiksted is in the heart of an old cemetery.

As in Puerto Rico, mahogany must be used for pews and chancel furniture to frustrate the termites. The churches are definitely churchly. One has a special pew for the governor. The programs are on anything but the Sunday-only basis. There were meetings every afternoon and evening. As at home, a little rainstorm can wash out the attendance.

ONE CHURCH BROADCASTS its full service each Sunday morning. The children are colorful in their Sunday best when they attend church. A number of laymen buttonholed me about stewardship, Lutheran World Action, and men's activities. There are two members of the Lutheran Laymen's Movement in the Islands. They spoke highly of the evangelism program directed by Pastor Royal Lesher, and look forward to visits from Dr. J. P. Beasom and Everett Mitchell of the Board of American Missions.

The parsonages are immense. The rooms are mammoth with high ceilings. Two of the parsonages house kindergarten schools. As a symbol of the influence of the Lutheran church, the "Dane Parson's" house in St. Thomas is beside the governor's mansion, on a high hill overlooking the picturesque bay. The church's

ecords are well-kept and detailed. The ister of pastors dates back to 1666. A asual glance at one page of baptismal entries disclosed 19 legitimate children and 17 illegitimate.

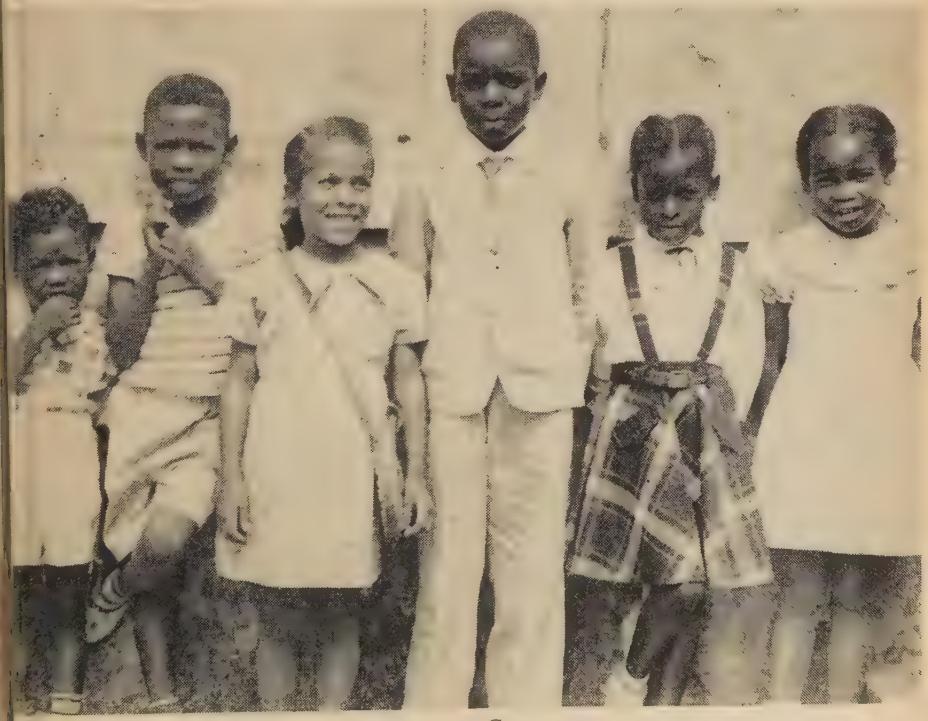
AT FREDERIKSTED, ST. CROIX, our church operates a Children's Home and kindergarten. This is primarily a project of the Women's Missionary Society. This organization remodeled the large Ebenezer Orphanage which had been closed in 1948, and combined it with the Queen Louise Home for Children, formerly located on the other end of the island. There are 30 children in the home, and 50 children in the kindergarten.

The Missionary Society supports the two deaconesses who carry on their round-the-clock duties here. They are Sister Florence Bechtold, the matron, and Sister Edith Prince, now in the States on sick leave. Sister Esther Mae Shepperson, who was consecrated at the 1950 ULCA convention, is temporarily filling in. The Society also provides most of the funds to carry on this program.

WE ASKED ABOUT the background of these children. There was, for example, little E—, who had come to the home two days before Christmas. She was two months old then. Her mother had died in childbirth, leaving six children. Her father now has another family!

"What is the future of these children?" we asked.

We were informed that they will be kept until after confirmation, and that every effort will be made to assure them



READY FOR CHURCH
Children are colorful in their Sunday best

HAPPY CHILDREN ON THE PLAYGROUND
Queen Louise Home at Frederiksted is a WMS project

a high school education. The girls can look forward to nursing or teaching; the boys, field work or a job in New York City.

We listened to the children as they held their 6 A.M. devotions. "Father, we thank Thee for the night," they sang. We had heard this hymn before, but never like this. It brought tears. God is using our Lutheran women to help Him care for these little ones. We watched them play on their well-equipped playground. Evening devotions, like those in the morning, were sweet and sincere.

We scanned a monthly report of operating costs. It was unbelievable that the children could be so well-fed on so meager a budget. Last year it cost $10,810 to operate, toward which the Virgin Islands government gave $2,100. Two items caught our eye: One, a charge of $38 for hauling water. The cistern in the playground had gone dry. The other, the cost of the milk. This was 23 cents a quart, so they use canned milk—960 cans a month!

It was good to learn of the working agreement with the local doctors that assured the children the best available medical care. We regretted that no provision was being made for music lessons of any sort.

The goal of many Virgin Islanders is to migrate to New York. One pastor in Puerto Rico, where many Islanders go as a first-step to the States, reported that in one year he had issued 93 letters of transfer—80 of which represented people moving to New York.

We spoke with a promising ministerial aspirant at Christiansted. He too wants a "call" some day to New York. An Islands girl was consecrated a deaconess at the Luther League convention in Iowa City in August.

The Lutheran church in the Virgin Islands is not booming, but it is solid. It is responding. Combined with the baptized membership of Puerto Rico, this work is larger than that of our fields in Liberia, Argentina, British Guiana, or Japan. But the church is never a statistical entity. It is people called by the Holy Spirit to hear the Word and receive the Sacraments. Such a church exists in the Virgin Islands.

CHRISTIANS HAVE HOPE FOR TODAY

By REINHOLD NIEBUHR

Even behind the iron curtain Christians are trying to show genuine love and courage

LAST MONTH I REPORTED ON a meeting of Christian theologians, held in Switzerland, for the purpose of preparing the basic message for the next General Assembly of the World Council of Churches. In that meeting there seemed to be a sharp division between "continental" thought and the rest of the world, particularly the Anglo-Saxon world. The issue was to what degree the Christian faith should emphasize the "final" hope of Christ's victory over all evil in history, as against the "little hopes" which we all have for the achievement of some good in an immediate situation, for the attainment of peace and for preserving democracy.

The emphasis on the "final hope" which is couched in terms of New Testament prediction of Christ's return at the general resurrection, seemed to many of us to be based upon a consistently pessimistic view that human history is infected with so much evil that we cannot invest very much spiritual capital in it. This pessimism seemed a natural expression of Christian faith in those parts of the world where Christian culture had broken down.

WE FELT on the other hand that Christians in those parts of the world in which there are great responsibilities to be met, where peace and justice must be carefully cultivated, had no right to express their faith in such purely "eschatological" terms, which minimize the conquest of evil in particular instances and place the whole emphasis on God's final triumph.

I have since had a letter from a German friend which places a different interpretation upon our debate. He writes: I hope you won't take the idea that continental Christianity is "eschatological" too seriously. I have had a good deal of experience with Christians behind the iron curtain in the eastern part of Germany. I can assure you that I have not found any of them, particularly among the young people, who are content to meet a seemingly hopeless situation with the mere expression of ultimate hope. They are concerned rather that there should be in a loveless world some immediate signs of genuine love; that in a world of tyranny and injustice, Christians should have the courage to preserve as much justice as possible; that in a world in which men are subjected to the caprice of power, there should be some form of community in which there is mutual trust and good will. Christianity cannot triumph over communism by vaulting over all the immediate difficulties of life and solving the problem of life by a final confidence. That final confidence must be there, but it must encourage us to "work while it is day, for the night cometh."

Such a letter is a wholesome corrective. It proves that though various historic circumstances may well change the emphasis of the Christian message, nevertheless the whole message must finally be stated to meet the needs of the whole man, who is the same man whether he lives in poverty or wealth, in security or insecurity.

FIVE MAKE A FAMILY

EVENING CALLER

"WHOO-HOO! ANYBODY HOME?"

I paused in my dishwashing. "Is there someone at the front door, Karen? Put down your towel, honey, and run see, will you? Daddy has that radio turned so loud he probably can't hear anything."

"I'll go," shouted Pete, dropping the truck he'd been guiding over the patterns in the linoleum.

"Mother told me to," replied Karen dashing off at top speed. Pete was right on her heels with Susie trailing him.

I heard the radio turned down then Dan's "company" voice, "Hello, Mrs. Matthews. Come in and sit down. I'll tell Connie you're here."

DAN WAS PERFECTLY courteous. There wasn't a thing I could object to, but to anyone who knew every shade of his voice as I do, the "NO TRESPASSING" sign was clearly marked.

I shook my head in mock reproach as he came out to the kitchen to "tell me" our new neighbor was here. He grinned and headed for his basement workshop. "She's all yours," he whispered.

"Hello, Joyce," I called. "Come out in the kitchen while I finish this sink."

"Can I help with anything, Connie?"

"Not a thing. I'd let the sink go, but it's not as young as it used to be and every stain shows."

"That's one thing our landlord did do for us," Mrs. Matthews explained. "We have a nicely modernized kitchen."

"Well, our landlord's going to get around to it when he has some extra cash." I laughed at her puzzled expression. "We own this house, you know. That means we have to put up with its defects or fix them ourselves. Dan has done a lot, but there's still a lot to be done. It all takes time and money."

"Think of owning your own house! This is the first house we've ever lived in. We have always been in apartments, but I thought this would be much better for the children."

"Where are they now, by the way? Don't tell me you have a baby sitter!"

"Didn't I tell you Big Jack was coming home this week-end? He's putting them to bed. I thought I'd show him my life isn't all a snap either." Her impish smile took the sting out of the words.

PERHAPS SHE HAD TOLD me her soldier husband was coming home on leave. She had told me such a lot about herself in the few days I'd known her I had a little trouble keeping everything straight. And Dan wouldn't try to help me. He'd just say, "How could you expect the local yokels to remember?"

But I really don't think she is like that. She was raised in a big city and lived there all her life. Naturally, she'd find things different in a town the size of ours. Even with our department stores and our industries, I guess Cramerton is still pretty much of an overgrown small town.

I just think Joyce showed good sense to come here when her husband had to go into the army, instead of following him around all over the country where the children would have no "feeling of continuity." She does talk a lot about the

articles she's read on child care. And that "feeling of continuity" she talks about seems to mean she wants her children to stay in one place and have somewhere they can call Home.

WHEN I TRY to explain it to Dan, he looks at me and says, "If I'm called, will you be thinking about the youngsters or about being with me as much as possible?"

He has me there, of course, because I'm not the strong, independent type who could do a good job alone.

"Where's Jackie?" demanded Pete, coming back from the basement where he had followed Dan.

"His daddy is putting him to bed," Jackie's mother answered.

"This early?"

"Yes, indeed. He and Joy-joy go to bed at the same time, now that it gets dark earlier."

Susie seemed to dislike the turn of the conversation. "I'm not going to bed!" she announced firmly.

The wind seemed taken from her sails when I answered sweetly. "No, indeed. Not this early."

Our visitor looked surprised and I winked over Susie's head. My new policy of agreeing heartily with Susie except on really important issues seems to be working. She's far more pleasant to live with.

"WHAT I REALLY CAME FOR," said Joyce, "was to ask again the hour of your Sunday school. Jackie wants to be sure to be ready. He thinks it will be quite an adventure."

"I'll eat my breakfast fast and come for him," offered Pete, all importance. "That way he'll be sure to get there."

"Thank you, Pete." Joyce Matthews turned her charming smile on our son and you could just see his chest swell. He dropped to his knees and began zooming his truck along at a furious pace, accompanied by appropriate sound effects.

I hung up my dishcloth and guided Joyce toward the living-room. "You know," she informed me confidentially, under cover of Pete's noise, "my husband thinks I'm crazy to send Jackie. Neither of us ever went to Sunday school or even to church very much, and neither of us grew up to rob a bank or shoot a cop. He thinks Jackie will just naturally learn good moral standards from us without a lot of teachers putting in their two cents."

I began to bristle and she must have felt my resentment for she laughed softly. "That's how Jack feels, not I. I tell him we've moved into a community where all the children and even a few adults go to Sunday school and it's up to us to conform."

HER EXPLANATION didn't help much, but it did give me time to control my tongue. Getting angry wasn't going to do anything but drive her away. After all, how could she know what the church means to us if she's never tried it?

"When he finds how much more than simple morality Jackie learns," I smiled, "I think he will feel differently."

"Not too much more, I hope," she replied doubtfully. "I wouldn't want him to hear about hell or anything that might give him nightmares."

"No. No hell for five-year-olds," I assured her.

When she had gone, Dan emerged from the workshop. "What did you learn this time?"

Remembering our conversation about tact versus the whole truth last week, I smiled as I answered, "Just wanted to know the time for Sunday school."

"That all? You sure?"

"If you're so curious," I jibed, "you'd better stay around when she comes."

The Gospel for the Nineteenth Sunday after Trinity (Sept. 30) is written in Matthew 9:1-8

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

A CERTAIN CHURCH burned to the ground one night. The congregation was dismayed. Not only was there the question of the cost of rebuilding, but where would services be held and Sunday school conducted while the reconstruction was going on?

The pastor had an idea. Why not meet in the homes of the members? So it happened that portions of the congregation gathered at various homes. These "home services" were conducted during the week for from 20 to 30 members. This way the whole congregation was covered almost every week.

I am told this congregation found a new fellowship, a new sense of intimate communion, not only with each other but also with their Lord. Members reported that having services in their own homes gave those homes a dignity they had never known before—and never lost after.

ONE OF THE MOST impressive services I ever attended was held outdoors. It was conducted in a little clearing surrounded by evergreens. Twilight had come. Two whippoorwills were holding a long distance conversation. Tree frogs were trying out their voices in preparation for the dark. Overhead the swallows were having a bedtime snack. The clouds were fluffing up their pillows and stretching out for the night.

A group of us spread blankets and gathered around the pastor. As the tall pines became black silhouettes against the setting sun, the pastor preached on "Christmas Trees and Crosses." Seldom in my life have all things blended to produce such inspiration for worship.

Church buildings are fine. Certainly we need them. Jesus went into the synagogues and the temple whenever he could. But we can also find wonderful worship experiences at home and in God's sun and starlight. The Gospel lesson for Sunday reminds us that much of Jesus' work was done outside of church buildings.

SOME OF THE FINEST SCENES from Jesus' life, some of the most heart-warming events, come out of the homes he visited. And some of the most beautiful pictures he drew come from the birds and animals and flowers. There are, for example, the stories of Mary and Martha, the dinner with Levi, the preaching from Peter's fishing boat, the walk to Emmaus, the sermon on the mount.

Many of Jesus' greatest moments of personal inspiration came out of doors—the baptism by John at the Jordan River, the temptation in the wilderness, the early morning prayers, the mount of transfiguration, the garden of Gethsemane, and a lonely sepulcher in a private garden.

Let us never think that the church is the only place where we can worship the Lord. From the busy market places to the hushed woodlands, all things can yield inspiration for worship, when men are sensitive to the presence of their Lord.

As we enter Sunday s lesson we discover that Jesus had returned from preaching in the Galilean synagogues. Now he established headquarters in

Capernaum, a little village on the northwest shore of the Sea of Galilee. Probably he made himself at home in Peter's house.

No sooner had word gotten around that he had returned, than people came flocking to the door. With the crowd came a few official observers. Scribes, sent to make an investigation into this new religious movement, took places near Jesus. Although everybody else was standing, Peter and the other disciples found space for them to sit. They were guests of honor.

Jesus, perhaps standing in the doorway, began to preach. The crowds pressed close. As Jesus taught, four men appeared carrying a stretcher. On it was a paralyzed young man. Unable to get near Jesus because the people were packed so tightly around him, the litter-bearers found a way to go upstairs on the roof. There, somehow, they managed to make an opening, and through it they lowered their friend to Jesus.

(Mark says "and when they had broken up the roof . . ." Mark, you remember, records the memories of Peter. This was Peter's house. He remembered vividly what happened to his roof!)

It seems the paralytic believed that his paralysis was the result of sin. This was common belief. You recall that Job's friends assumed he was a terrible sinner. Why else would he be so sick? Even today, many feel that certain sicknesses are direct punishment from God because of their disobediences. Many a person has asked me, "What have I done to *deserve* this?"

When Jesus was questioned by his disciples as to whose sin was responsible for certain man's blindness, he replied that nobody's sin was involved (John 9:1 and following). Though there may be some relationship between sin and sickness, Jesus apparently did not believe that it was necessarily a direct one. Some of the finest saints have had their bodies wracked with sickness; and some terrible sinners never even had a headache during their lives.

Since the paralytic was most concerned about his sins, and since these are ever more important than physical disease, Jesus healed his soul by saying, "Son, thy sins are forgiven thee."

This is a declaration of forgiveness. It is doubtful whether Jesus ever actually said, "I forgive thee." More probably he recognized when the conditions for forgiveness had been met, and with divine authority declared that the Father had forgiven the sinner. (This is what the pastor does in Lutheran services. He does not forgive; he declares that God has forgiven.)

The scribes objected to Jesus' declaration of forgiveness. But, being visitors, they said nothing. Jesus, ever as conscious of opposition as he is of allegiance, noted their resentment. If he could not heal the man, he certainly had no business declaring his sins forgiven. So thought the scribes.

Jesus, who might have done so anyway, healed the paralytic. The man arose, picked up his stretcher, walked away. The sick man's faith had found a direct answer.

After everybody had gone home, Peter patched up the hole in his roof. As he put the tiles back into place, he must have thought happily how his Lord had patched up a hole in a young man's life. There was nothing his master couldn't do, with his Father's help. Some three years later on a Sunday morning, at an empty tomb, Peter would fully realize how true that was.

Personal Problem Clinic

School?

QUESTION: Because he was too mischievous and bothered the teachers too much we sent our son to a military school for two years. He loved the school and was on the honor roll both years. He wanted to finish his junior and senior years there, but his father refused. Jack has now finished high school and he is hard to manage.

Should he go away to college or stay at home? Which is better for him? He learns easily—likes mathematics and science. How would you go about interesting him in school? What kind of school do you think would suit him best? Since he is only 17, I am wondering whether he should go to a preparatory school or continue college work in a military school.

REPLY: Many factors enter into a problem of this sort. To give anything like adequate advice a counselor should know a great deal more than you have told. In the midst of the problem you seem unduly concerned about the boy's independent action. After all, he is 17—old enough to determine most of his own actions, but not without some consultation.

On the basis of this sketchy picture of the situation it seems that Jack could well return to military school for college grade work. He was happy there and did well. When he has finished that work he will be better prepared to decide what the next steps should be.

(*This correspondent could have had a prompt reply by mail if he had given his name and address.*)

Lady on bicycle

QUESTION: What is so funny or odd about a woman of 33 years riding a bicycle to Sunday school and church, carrying her four-year-old daughter in a basket and having her six-year-old son riding along on his bike? That is the picture we present every Sunday morning while daddy is away supplying Lutheran pulpits. At first I thought nothing of the stares of pedestrians and drivers, but gradually I began to think there must be something funny about a woman's riding a bicycle to church in a big city.

The truth of the matter is that streetcar fares are so high here that I could hardly buy groceries or get to church regularly (since my husband is a student with a limited and uncertain income) if it were not for my second-hand bicycle.

One day while I was stopping for groceries a little girl asked me if I was married. When I replied positively she said, "I didn't know married women rode bicycles."

Maybe I do look ridiculous riding a bicycle at my age. What do you think?

REPLY: Any type of action which is different from the common mode in any area attracts attention. Unthinking people may feel that it is funny or unbecoming, especially if their experience is very restricted. Many people are very provincial in their outlook. Many Americans do not realize how widely the bicycle is used in some other parts of the world. In some European countries it is a common thing to see ladies of any age riding bicycles along with the other traffic in a street. In some cities hundreds of bikes may be seen carrying their owners to work and on other errands, and there are many women among the riders. The broader one's experience and the better his understanding of human needs the more generous will he be of ideas and practices of others.

Ride your bicycle anywhere you desire to go. It is a mark of intelligence and resourcefulness to find ways to solve one's problems, including those of transportation. Too many people have forgotten (or never knew) the humble origins of most of their forebears. Present-day wealth, convenience, and luxury have obscured their vision. You are bigger than any who stare or laugh. Be yourself. Read Emerson's essay on "Self-Reliance."

—EARL S. RUDISILL

Freedom of Religion

God in Education. By Henry P. Van Dusen. Scribner's. 128 pages. $2.

To anyone who has been disturbed by the decision of the U.S. Supreme Court in the famous McCollum case this book will be exceedingly welcome. The high court of the land has stated that the board of education of Champaign, Illinois, violated the constitutional principle of separation of church and state in permitting the use of public school facilities for released time religious instruction. The implication of the decision is to invalidate religion in education for most Americans.

Beginning with a diagnosis of the breakdown of morals in American society, Dr. Van Dusen traces its causes to the Cartesian principle which underlies rationalism ("I think, therefore I am,") and develops the idea that the purpose of Descartes in enunciating this principle was not, as has been the case, the elimination of God as the basic element in knowledge.

A brief review of the development of higher education in America portrays vividly the fact that, like the Cartesian idea, the separation of church and state has been mistakenly interpreted. The authors of the constitution sought freedom *of* religion, not freedom *from* religion.

Climaxing his book with an unexpectedly optimistic view on the place of God in education in the United States, Dr. Van Dusen believes that we stand at a point where, in education, the synthesis of a dynamic religious faith will be realized.

This book, because of its brevity, is intended to be not an exhaustive study of this key problem, but a panoramic view. As such it is excellent, combining an understanding of causes, the development of prevailing viewpoints and the possibilities from which a choice must be made now.

Carthage College MORRIS WEE

Spiritual Health

A History of the Cure of Souls. By John T. McNeill. Harper. 371 pages. $5.

A detailed study of this book will convince the reader of its great importance. Nothing like it has ever appeared. Dr. McNeill has spent more than a quarter-century in compiling materials necessary for its preparation, and at least a dozen years in the writing of this volume. No one truly interested in the care of souls can safely do without it.

Beginning with the soul guides of the Old Testament, the Greek philosophers, and some Oriental religions, Professor McNeill follows the development of soul guidance through every important communion of Christianity, devoting a chapter to each division.

Should any pastor need reassurance that his vocation is important, he ought to let Dr. McNeill convince him. He writes, "Whatever may be the future importance of this new science (the author refers to psychiatry), it is abundantly evident that the role of the religious physician of souls is not played out. He stands in a long and honorable tradition, although, through the neglect of historians, the record of it has been largely concealed from him. The danger of the contemporary besets him. It is my hope that this book will enable him to see his own difficult task in something like its true historical perspective, and to gain in invigorating awareness of his membership in a unique and sacred profession that spans the centuries."

Although no more important history has appeared, the reader ought constantly remind himself that he is reading history, and not a metaphysical treatise on the soul, or even on pastoral counseling. Much that is missing in this history is intentional. The bibliography is to fill those gaps. Dr. McNeill gives a reverential salute to the shining company of great pastors of the past,

and concludes, "May their successors, equipped with new skills, profit by their insights, avoid their mistakes, and surpass their achievements!" JOHN N. RITTER

Womelsdorf, Pa.

Record of NCC Assembly

Christian Faith in Action. The Constituting Convention of the National Council of the Churches of Christ in the U.S.A. 308 pages. 32 illustrations. $4.25.

The official report of the first assembly of the National Council has been embalmed in an impressive volume. It should go into reference libraries of church departments and agencies that have any sort of connection with this new Council. Individuals who are especially concerned with the Council's work will need this book.

Brief introductory essays describe the genesis of the Council and outline events of the meeting in Cleveland Nov. 28-Dec. 1. There are descriptions of each of the 29 churches which are charter members and of the eight interdenominational agencies merged into the Council (plus four which subsequently came in). The convention program is printed in full.

There are 75 pages giving in full or in part 17 addresses made to the Council at its Cleveland meeting, including the "Christian View on the International Crisis" by Dr. O. Frederick Nolde. A great range of Christian personalities is represented in the list of speakers: Dr. W. A. Visser 'T Hooft of the World Council of Churches, Dr. Toyohiko Kagawa, U.S. Secretary of State Dean Acheson, and 14 others.

Names of all delegates, alternates, consultants, official visitors, complete listing of executive personnel of the Council, official minutes of the assembly, and the newly adopted constitution are given. Best of all, the book is illustrated with 27 pages of photographs, most of them taken during the sessions.

The volume well fulfills its intention of being "a commemorative book." It is possible that 100 years from now it may still be of very great value.

LETTERS
TO THE EDITOR

Phone before cashing check

SIR:

If a party claiming membership in the Lutheran Church of the Reformation, Washington, D. C., or giving either of its pastors as reference, appeals to any Lutheran pastor to cash any check for him, we urge that a telephone call to the Washington bank on which the check is drawn be made in the presence of the person concerned. Also, we would appreciate being called at the same time.

OSCAR F. BLACKWELDER, Pastor
ARNOLD F. KELLER, JR., Associate

Book Brevities

What the Jews Believe. By Philip S. Bernstein. Farrar, Straus, and Young. 100 pages. $1.25.

This smoothly written outline of Jewish faith and practice was expanded from an article published in *Life*. It is an argument in favor of Judaism, but seeks to win respect and tolerance for Jewish faith rather than to convert Christians. Its value for Christians is in information it gives on the observance of major Jewish festivals: Yom Kippur, Succos, Chanukah, Purim, Passover, Shavous. It is concerned with the present-day practice among American Jews, especially of the Reform synagogue.

Let's Live. By Claude Richards. Exposition Press. 206 pages. $3.

Good advice, full to the brim and running over, may be found in this book. There are dozens of fine admonitions in each of the 29 short chapters ("Get joy from your work" . . . "exercise regularly" . . . "learn to appreciate the best in art, music, literature" . . . "be a brother to man." The final chapter advises the reader to get in touch with the International League for Better Living with headquarters in Salt Lake City. The author is a member of the Church of the Latter Day Saints (Mormon).

MEMBERSHIP rolls of the United Lutheran Church have been increased by 48, thanks to the Augustana Synod, ULCA Pastor William Eckert and Augustana Pastor Paul Berggren. (See Story of the Week, page 37.)

SOME PEOPLE wonder why a cow makes an ideal gift to destitute people in war-torn Europe and Korea. Six good reasons are offered on pages 40 and 41.

WHEN Photographer Fred Rochelle snapped the picture on page 42, he caught a lot of the atmosphere of a big-city settlement playground. See if you don't agree

EL PASO Lutherans may be many miles from United Lutheranism, but with their new church attracting plenty of favorable attention throughout the Southwest, they're wearing big smiles these days. See page 45.

CALIFORNIA:

Years and Miles Later . . .

LOS ANGELES—An unusual confirmation service was held recently at Trinity Church, Riverside, where DP Pastor Oscar Kleinberg is serving an interneship after coming to this country from Riga, Latvia. One of the confirmands was Armanda Pape, a Latvian girl whom Pastor Kleinberg had baptized years ago in Riga. Armanda is one of 30 Latvian DP members of Trinity.

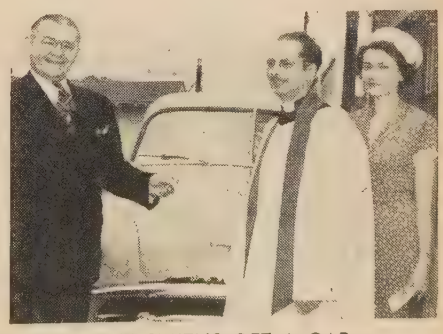
ANOTHER CONGREGATION has surprised their pastor with a new car. This happened recently to Pastor Charles Smith, at St. Luke's Church, Huntington Park (*see cut*).

First English Church, Los Angeles, recently received wide publicity when "The Los Angeles Mirror" (circulation: 250,000) selected it for its series of feature stories of Los Angeles churches. Pastor Albert Schwertz will celebrate 10 years as pastor of the church next month. The church is again opening its Christian day school with grades from the pre-school through sixth grade.

ST. PAUL'S CHURCH, Santa Monica, is celebrating its 25th anniversary this year. St. Paul's, one of the most beautiful Lutheran churches in Southern California, is used frequently by movie studios for church scenes. A son of the congregation, William Moreman, is a student at Chicago Seminary.

AT TRINITY CHURCH, LONG BEACH, Russell Weberg, a Central Seminary student, will interne under Pastor Orval Awerkamp. Gerald Pederson, Northwestern Seminarian, who has been assisting at Trinity this summer, goes to Baldwin Park to assist there.

THE REV. OSCAR ICE, ALC pastor, has accepted a call to become campus pastor for



THE SMITHS GET A CAR
. . . a congregatonal surprise

ULCA is richer this week by addition of 48 Augustana Lutherans (see story of the week)

the Lutheran Student Foundation of Southern California. He succeeds the Rev. F. J. Schenk (ELC) who returns to the parish to organize a new mission at Encino, Calif. Working with Pastor Ice this year will be Counselor Carol Bridenbaugh (ULC) of Dakota City, Nebr. Miss Bridenbaugh will work with students at UCLA while Pastor Ice concentrates his efforts at Southern Cal.

THE CALIFORNIA SYNOD appreciates action of the delegates and visitors to the recent LLA convention at Iowa City who gave over $1,000 to make the Hawaiian project a success. (The LLA's gift of over $25,000 strengthens immeasurably mission work in the Islands.) H. L. LOGAN

ILLINOIS:

Park Ridge Adds Director

CHICAGO—St. Luke's Church, Park Ridge, has added to its staff a full-time youth director in the person of Margaret Kipps, a 1951 graduate of Carthage College. Miss Kipps assumed her duties Aug. 20.

THE REV. EDWARD J. BLENKER, pastor for Lutheran students in the Chicago area, has resigned to accept the call to Grace Church, Champaign. In the past year Pastor Blenker completed a survey of the 76 accredited and 34 non-accredited institutions beyond high school level to determine the true picture of Lutherans in the schools of this area.

THE REV. MARTIN J. ZULAUF, formerly pastor of Cross of Glory Church, Detroit, began his work as pastor of Redeemer Church, Aurora, on Sept. 11.

ST. JOHN'S CHURCH, STERLING, will be host to the biennial convention of the Women's Missionary Society of the Illinois Synod Oct. 12-14. This year marks 75 years of organized women's work in the state.

ST. PAUL'S CHURCH, OREGON, dedicated a new chancel recently. With the addition of the new altar, pulpit, lectern and paraments the congregation has completely redecorated and re-equipped their church this year. (A new pipe organ was dedicated in March.) *During this same period the congregation paid 238 per cent on LWA, 150 per cent on CHEY and more than 100 per cent of their apportioned benevolence.*

CLYDE G. STEELE

MARYLAND:

Deaconesses Hold Triennial

BALTIMORE—It was early September but the whole building of the Baltimore Motherhouse resounded with the busy schedule of the triennial of the Alumnae Association. Former students of the Motherhouse had gathered for study, inspiration, fellowship and business. The program was planned and carried out by Officers (Mrs. Allen) Laster, Washington, president; Harriett Spangler, New York City, vice president; Mildred Widmyer, Philadelphia, secretary;

Marian Kauffman, Topton, Pa., treasurer.

Bible study had been requested, and intensive study of I Peter and Philippians was presented by Sister Catherine Stirewalt and the Rev. Paul H. Smith, of Baltimore. "What Lutherans Believe" was studied under the leadership of the Rev. Wilbur Newby, of Catonsville, Md.

Daily Vespers were led by Mrs. Harold E. Beatty, of Washington, D. C., who presented meditations on the theme of her 1950 Lenten Prayer series, "The Prayer of Blessing."

Dr. Lawrence Folkemer, of George Washington University, conducting the Sunday service, spoke on "The breadth, and length, and depth, and height, and to know the love of Christ—"

Officers elected for the coming triennium were: President, Miss Harriett Spangler, Church House, New York; vice president, Mrs. Ralph Bagger, Allentown, Pa.; secretary, Mrs. Esther Emrick, Pottsville, Pa.; treasurer, Miss Marie Helzer, Washington, D. C.

A generous amount of time was allotted to conference periods, providing for groups covering many phases of the work in which Motherhouse alumnae are engaged. Periods in the library introduced new books and materials, and the Motherhouse librarian helped answer inquiries. The new set of Kodachrome slides, "A School for Parish Workers," was shown.

An Alma Mater song was adopted (words by Miss Marie Helzer and music by Mrs. Paul L. Reaser).

Members of the alumnae exhibited great interest in the new expanded program for the Deaconess Fellowship which was presented to the group by Sister Catherine Leuhardt.

LUTHERAN laymen and pastors are busy making plans for the annual Reformation service to be conducted on Reformation Sunday. Plans are expected to be announced soon. In previous years, thousands have attended the mass meetings which have included such featured speakers as ULCA President Franklin Clark Fry and Minnesota Governor Luther Youngdahl.

TRANSFER

story of the week

IN RECENT YEARS, members of Bethany Church, an Augustana Synod congregation in Covert, Mich., have been concerned about the location of their church. With many arriving at retirement age, a large segment of the congregation was moving into suburban South Haven, seven miles away.

Augustana Synod's Illinois Conference, to which Bethany belonged, recommended several times they investigate either relocating closer to South Haven by selling their property, or else transferring from Augustana Synod to the ULCA's First English Church in South Haven. Church loyalties and traditions prevented either step at the time.

Six months ago, the congregation arranged with Dr. William Eckert, pastor of First English, to supply their pulpit each Sunday and to take care of pastoral responsibilities.

Since then, the ULCA pastor has been serving "double time!" In addition to his own work in South Haven, he has made many trips to Covert each week in an effort to help strengthen struggling Bethany.

Gradually, members of the Augustana congregation grew to love their "supply" pastor and to see the wisdom of their own advisors regarding transfer to the ULCA.

LAST MONTH, 48 of the 65 members of Bethany Church were transferred in a group to membership in First English Church (see cut opposite). Present for the unique ceremony were Michigan Synod Vice President John Recher, who received the group from South Bend, Ind.; Augustana Pastor Paul V. Berggren, who was instrumental in assisting Dr. Eckert in effecting the transfer.

Commented Pastor Recher: "This marks the fine spirit of our Augustana friends and shows the way in which constructive cooperation can conserve spiritual as well as material resources of the Church!"

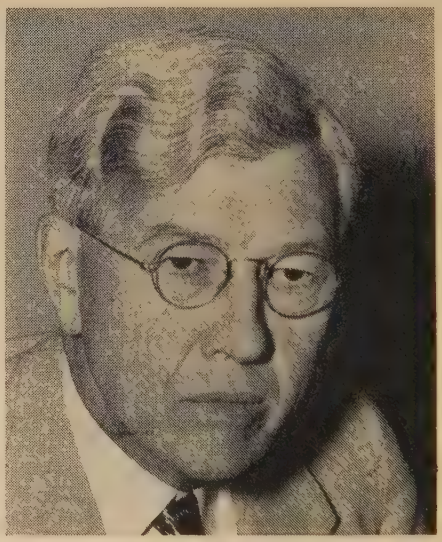
—DICK SUTCLIFFE

PEOPLE

William H. Stackel Named Lay "Churchman of the Year."

William H. Stackel, one of the best-known laymen in the United Lutheran Church in America and senior vice president of Security Trust Co., Rochester, N. Y., will be honored in the U.S. capital this week when he is named lay *Churchman of the Year* by the Washington Pilgrimage of American Churchmen.

Also named as clergy Churchman of the Year by the Pilgrimage, sponsored by *Church Management*, is Dr. Anson Phelps Stokes, former canon of Washington Cathedral and author of the recently published three-volume study: "Church and State in the United States."



WILLIAM H. STACKEL
. . . Lay Churchman of 1951

While Dr. Stackel was being considered along with others for the honor, ULCA President Franklin Clark Fry, asked for his judgment by Pilgrimage officials, stressed the "imaginative, aggressive and absolutely reliable service of Dr. Stackel to The United Lutheran Church in America." In a similar circumstance, ULCA Secretary F. Eppling Reinartz said "this prospect (of Dr. Stackel receiving the award) makes solid sense!"

Dr. Stackel is currently chairman of the ULCA's Investment Commission and a member of the executive committee of the Lutheran Laymen's Movement for Stewardship. He is a former member of the ULCA's Executive Board and has been in the fore of all efforts to give pastors adequate pensions. In 1949, Wagner College conferred the honorary degree of doctor of laws "for outstanding service to his church and community." He is the first layman to win the award.

Interdenominationally, Dr. Stackel is a past president of the Rochester (N. Y.) Council of Churches and was named by that group as Churchman of Rochester in 1948. He was active in events leading to the formation of the National Council of Churches of Christ in the U.S.A. and attended the constituting convention in Cleveland last year with the ULCA delegation.

The Pilgrimage, its sponsors explain, "is a dedication of the leadership of the nation to its original intent and responsibilities. This is the true American answer to godless Communism!" Churchmen from all over the U.S. will gather in Washington, D. C., this Friday to begin a pilgrimage of the capital's historic and scenic points of interest and to hear some of the nation's top leaders in the fields of church, education, history, labor and management in short addresses. The Pilgrimage will be climaxed by a Service of Dedication in Washington Cathedral Sunday afternoon.

The awards to Dr. Stackel and Dr. Stokes are to be made at a Saturday night Pilgrim's Dinner in the Washington Hotel's Hall of Nations. Speaker is to be Dr. Robert B. Whyte, a member of the Pilgrimage's editorial advisory board and pastor of Old Stone Church, Cleveland, Ohio

Minneapolis Post

Mrs. Emma Drews, member of Holy Trinity Church, Minneapolis, Minn., since 1938, became her church's sixth full-time staff worker, when she became parish visitor this summer.

An officer in Holy Trinity's WMS, active as a teacher in both Sunday school and vacation Bible school, Mrs. Drews is the mother of three sons, all of whom are active young churchmen.

Other members of the staff in addition to Mrs. Drews and Pastor Paul Graf are: business manager, secretary, parish worker, and custodian. There are also several part-time staff members.

Teisberg to Tiefenbach

Marjorie Teisberg, editor of *The National Lutheran*, bi-monthly magazine of the National Lutheran Council, resigned her post Aug. 1. She had a good reason: 18 days later, she was becoming Mrs. Arnold J. Tiefenbach, wife of an ALC pastor who is dean of men at Luther College, Regina, Saskatchewan, Canada.

A graduate of Concordia College at Moorhead, Minn., Marjorie did newspaper work on several midwestern newspapers before joining the staff of the NLC in New York in January 1947. While in New York, she was a member of the National Religious Council, the Associated Church Press and the National Lutheran Editors' Association.

BRIEFLY SPEAKING

To stress to his members the need of preventing spiritual blindness, a Northwest Synod pastor related his experience of passing on a Sunday drive a Pennsylvania field filled with many mules. "Why so many mules?" he asked a small boy standing near by. "Those mules work in the mine during the week," replied the youngster, "and are brought up into the light on Sunday to keep them from going blind!"

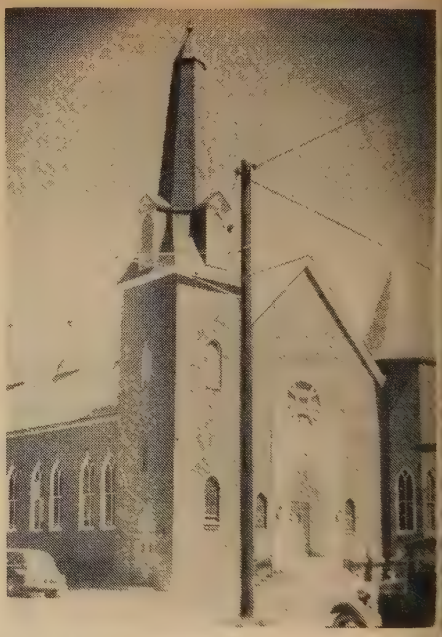
It pays to read the Bible! One of the most unusual discoveries of oil reported by an American company occurred because an official read in Exodus 2:3 that the ark of bulrushes which Moses' mother made was daubed with "slime and with pitch." Knowing that pitch indicated the presence of oil, he took this tip from a Bible passage with the result that a number of productive wells were drilled on ground near where Moses was born.

A minister participating in a radio quiz show over a midwestern station was asked which he preferred, officiating at a wedding or a funeral. His surprising answer: "Funeral. Then I know their troubles are over."

Two weeks before his assassination, Hashemite (Jordan) King Abdullah, direct descendant of Mohammed, told an official of Lutheran World Federation: "I am getting old; I have seen many religions in Palestine in my day, but the religion of the Jesus of Christianity is different than all the rest. You feed the hungry, clothe the destitute, give medical care to the sick and maintain schools for boys and girls *because you feel Jesus would have you do it!*"

An Episcopal church rector in Fairmont, W. Va., the Rev. F. Graham Luckenbill, prepared to deliver a Whitsunday sermon on "the tongues of flame descending upon the apostles at Pentecost," switched on the reading lamp at his pulpit. Suddenly, there was a burst of flame from the socket of the lamp.

In the event of invasion by an unfriendly power, the Vatican plans to move its administrative staff to Canada. Such plans were announced in Rome recently, although they've been in the process of planning for several years. The same news source denied flatly that the Pope would leave Rome or abdicate in such an emergency.



BEFORE and AFTER photographs of Punxsutawney's (Pa.) First English Church show extent of recent improvements completed by 63-year-old congregation. New brick exterior, entrance, art glass windows and rose window, all costing $28,000, were the third phase of program begun in '39.

MARYLAND:

Why Send a Cow? . . .

HAGERSTOWN—Why send a heifer to Europe or Korea? Such unusual gifts are an objective of The Heifer Project, interfaith rehabilitation program operating out of New Windsor, Md.

Answers to the question often asked by people not aware of the project were advanced this week by Official Paul Mohler:

"There are six good reasons for sending heifers as a part of our Christian charity," maintained Mohler.

"1. A heifer gives relief at once. As soon as she reaches cow's estate, she stops the march of hunger for those within her reach. Each day through weeks and months, she feeds the babes whose mothers' breasts have not enough. Ten children, at the least, she carries into health and growth. Even adults starving on low rations will rise to health and strength if given a quart of milk each day. No other gift could mean so much to those who wish to help themselves. And they must work with her to help themselves, for she must have their care if she is to give them milk abundantly. She does not pauperize the ones to whom she gives.

"2. She gives a calf which will become a cow or ox within two years after birth. Each year she adds another. If half the calves are heifers, 10 years will see from her a herd of more than 40 cattle. Some will serve as cows, some will work as oxen, and some will load the tables with splendid food and clothe the feet with shoes.

"3. What she cannot turn to milk, the cows turn back to soil, enriching it for better food production. In those lands, where soil has been in crop for ages, no plant grows well without the cow's aid to fertility. Without it, much land would scarcely pay for tillage.

"4. On little farms, it is poor economy to keep an ox or horse the year round for the little use there is for it, so cows are put to work when there is need for power in turning soil or moving loads. Not worked too hard, she still gives milk and when the working days are over, she gives again her normal flow of milk. Much land lies idle now for lack of power which cows could furnish while giving milk. Six countries in Europe lost ten million farm animals in the war, and this accounts for much of the hunger since the war. Heifers are especially needed in Western Germany now for use in a program to resettle refugees.

"5. The heifer builds good will. Our nation, with its marvelous wealth, stands much in need of the good will of other nations. We need good will for safety, for profitable trade, for co-operation with others in bringing all the world to higher standards of living.

"6. The heifer builds morale. When armies overrun a land, burn its barns, and kill its cattle, they break the spirits of those to whom the nation looks for food. How can they farm without equipment? What can take the place of animals? How can the herds be rebuilt with such a few with which to start again, and they so old that they have little worth? With such heartbreaking problems facing them, who could blame the ruined farmers if they joined the ranks of communism? But with a fine young cow and calf, hope springs anew. Heads are lifted, and steps are stronger as the peasant turns again to face the future."

NEW JERSEY:

Leaguer With a Message . . .

TRENTON—New Jersey Luther Leaguer Robert Proescholdt spent nine weeks abroad this summer studying church life in the Scandinavian countries and Germany as one of the ULCA representatives of the Division of Student Service of the National Lutheran Council.

In reporting to the 56th annual conven-

HOME MISSIONS

PENNSYLVANIA: Installed recently as pastor of Reformaton Church, Upper Providence, by Central Penn Synod President Dwight Putman was Pastor Robert E. Anderson. The 127 members (80 charter last October) have purchased four acres for a building and a parsonage. Currently, services are held in a converted garage.

VIRGINIA: Sixty-six persons attended the first service for Lutherans in Martinsville Aug. 26. Pastor William E. Kinzer hopes to organize a mission there soon.

NEW YORK: Work begun at Bridgehampton, Long Island, over a year ago, is beginning to bear fruit. Services are held in an Episcopal church every Sunday evening, sponsored by the Lake Ronkonkoma parish, only three years old itself! Bridgehampton is located on the eastern point of Long Island.

CALIFORNIA: For the first time since gold was discovered over a century ago, Sutter's Creek will soon see a Lutheran mission. An itinerant ministry is being conducted a la station-wagon-trailer by Pastor Charles Clark.

VIRGINIA: The Rev. Everett Jensen, former BAM missionary in Hawaii, arrived in Arlandria Sept. 2 to organize a new ULCA mission in this heavily populated area of suburban District of Columbia.

NEW YORK: The Massapequa Park mission, pastored by the Rev. Robert Ayers, opened its fall Sunday school schedule with 175! A parsonage has been purchased; property for a church is expected to be obtained soon.

CALIFORNIA: Pastor George Ulrich and California Synod Extension Director Edward Spirer laid the cornerstone for Trinity Church, Manhattan Beach, recently. This was the 33rd building erected by the department; a majority of the number are new mission churches, although a few parish halls are included.

tion of the Luther League of New Jersey held at St. Paul's, Collingswood, over the Labor Day week-end, Leaguer Proescholdt stated that his week at the Danish Christian Student Conference in Northern Jutland, Denmark (attended by 130 Danish students and 10 from America), was one of the most important sessions. "Apart from the linguistic differences, it seemed like any Luther League convention in America."

Leaguer Proescholdt, a member of Trinity Church, Nutley, had been elected president by the convention delegates but had to decline since he enters Gettysburg Seminary this fall.

The unanimous adoption of the resolution to affiliate with the Synod of New Jersey as one of its auxiliaries highlighted the convention. Organizational procedures are to be handled through the Congregational Auxiliaries Committee of synod.

Considerable discussion was evoked over the question: "Do you think that there should be a maximum age limit for local, district and state officers?" A survey conducted among 283 pastors, advisors, and leaguers, indicated that 169 favored an age limit while 114 were opposed to the idea. According to survey statistics the majority felt 25-30 years should be the maximum age for league officials.

THE EXECUTIVE SECRETARY of the Luther League of America, Leslie Conrad, Jr., explained the *caravan* idea which has been used

IN PREVIOUS YEARS, officials of the Lutheran Social Mission Society of Philadelphia, preparing publicity for the annual appeal, have given their charges at the Frankford Settlement playground 24-hours' notice that "we're going to take your picture!" The kids have always turned out spic and span in their "Sunday best." This year, in order to catch the youngsters "as is" no warning was given . . . Cameraman Fred Rochelle simply turned up one morning, gathered the group beside the Appeal poster and shot this photograph, "loaded" with appeal! The photo will be used widely in publicizing the Golden Anniversary of the society.

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throughout the country during the past summer. Next year the ULCA has allotted $4,000 for this purpose.

Officers elected for 1951-52 included: President, Gotfred C. Jacobsen, Holy Trinity, Red Bank; vice president, E. Marie Widman, Bethany, Gloucester City; corresponding secretary, Elizabeth Fenner, St. Paul's, Teaneck; recording secretary, Margaret Lapnow, St. John's, Union City; treasurer, Audry Fisk, Holy Trinity, Nutley.

Convention participants included Judge James F. Henninger, Allentown, Pa.; Dr. Hugh Yost, Sister Louise Burroughs, Pastors Warren C. Johnson, Frederick Boos, Eugene Umberger, and S. H. Rudisill.

The convention closed with an overflow audience at the banquet addressed by Pastor Lawrence Reese of the Parish and Church School Board. RALPH I. SHOCKEY

NEW YORK:

Flushing Dedicates Church

LONG ISLAND—Christ Church, Flushing, dedicated its new church building Sept. 16. Dr. R. H. Gerberding, executive secretary of the Board of American Missions, preached. Completed at a cost of more than $100,000, the new church will seat over 260. Pastor Thomas B. Kline will dedicate memorials Sept. 30.

Fall convention of conference is being held in St. Peter's Church, Greenport, this week.

THIS MONTH has seen two Long Island congregations lose their pastors. The Rev. Charles T. Goetz resigned from Holy Cross Church, Lake Ronkonkoma, Sept. 1, and the Rev. William A. Sipes, pastor of St. Peter's Church, Jamaica, resigned effective Sept. 15.

MEMBERS of St. Peter's, Greenport, and Advent, Mattituck, heard Synod President Knubel preach in both congregations this summer. RICHARD H. WEISKOTTEN

OHIO:

Sixty Years in Springfield

COLUMBUS—Sixty years of existence of Fifth Church, Springfield, will be observed beginning Sept. 30. That day Pastor John M. Recher, of Three Rivers, Mich., will preach. At an Oct. 2 banquet Dr. Herbert J. Nagel, now of Cincinnati, and Pastor Wray C. Smith, of Mansfield, will speak. The first two are former pastors; Pastor Smith served as student assistant in seminary days. On

Oct. 7, Pastor Webster C. Spayde, retired, will preach.

FIRST CHURCH, Bellefontaine, has received a $5,000 bequest from Fannie Canby Miller in memory of her parents.

THE FIFTH ANNIVERSARY of the first Lutheran service in Bay Village will be celebrated by the dedication of the new building of Bethesda-on-the-Bay Church on Oct. 14.

Ohio's four conferences will meet the week of Oct. 1. All will hear Dr. Herman L. Gilbert, secretary of the Board of Foreign Missions, speak on his South American itinerary from which he returned Sept. 17. Since July 19 Dr. Gilbert met with the British Guiana and Argentina churches and had been at Curitiba, Brazil, with representatives of the National Lutheran Council to form a division on Latin America. Formerly he served at St. Paul's, Mansfield.

OCT. 1 AND 2 Eastern Conference meets at St. Luke's, Marietta; Oct. 2-3 Southern Conference meets at St. Paul's, Greenville; Oct. 3-4 the Western Conference meets at St. Mark's, Bowling Green; and Central Conference meets Oct. 5 at Zion, Wooster.

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"MR. SURGEON," Dr. Elmer R. Arn, member of First Church, Dayton, who since 1919 has performed between 500 and 600 major operations a year, retired recently as one of the most respected surgeons in this area. During the last year he has been president of the Montgomery County Medical Association.

Dr. and Mrs. Arn are active members of First Church and recently presented chancel appointments and pews for the church chapel. Mrs. Arn has taught an adult Sunday school class for 20 years and currently serves on the church council. Dr. Arn helped organize the American Goiter Society and subsequently became its president.

E. RUDOLPH WALBORN

PENNSYLVANIA:

Pastor Released for LWA

SCRANTON—The Rev. Harold G. Deisher, of Wilkes-Barre, has been released by his congregation for three months to do promotional work for Lutheran World Action.

TWO SUNDAY SCHOOL INSTITUTES were held in the Wilkes-Barre Conference during September; at St. John's Church, Mauch Chunk, and Messiah Church, Wilkes-Barre.

ST. PAUL'S CHURCH, SUMMIT HILL, is now debt-free. Notes of indebtedness were burned at the vesper service Sept. 9.

SUNDAY SCHOOL and social rooms of Holy Trinity Church, Kingston, were recently redecorated.

The Rev. Stephen A. Haboush, a Missouri Synod pastor, once a shepherd boy on the shores of the Sea of Galilee, preached on the Twenty-third Psalm at a joint service in Trinity Church, Lansford, Sept. 16. Participating congregations were Trinity, Lansford; St. John's (Slovak), Lansford; and St. Paul's, Summit Hill.

THE ANNUAL RETREAT of the Wilkes-Barre-Scranton Pastoral Association was held at St. Paul's Church, Alberts, Sept. 18. Theme was "The Pastor's Personal Spiritual Life." Chaplain was the Rev. John D. Keener,

Fishore. The Rev. William O. Moyer, Scranton, was the retreat preacher.

A LEADERSHIP Training School sponsored by the Carbon County Lutheran Pastoral Association is being held in Grace Church, Lehighton. The first session met Sept. 18, and the school will continue for six consecutive Tuesday evenings, closing Oct. 23. Officers include the Rev. William J. Leifeld, East Mauch Chunk, dean; the Rev. Reuben W. Rhody, Bowmanstown, chaplain; the Rev. Carl A. Borger, Lansford, publicity; Stanley Borger, Palmerton, registrar. Members of the faculty are Pastors Walter K. Hauser, Mauch Chunk; L. Samuel Krouse, Summit Hill; Mark A. Lauchnor, Lehighton; Edward O. Lukens, Nesquehoning; M. Luther Wahrmann, Palmerton. WILLIAM O. MOYER

TEXAS:

El Paso Lutherans Happy!

EL PASO—Early last month (Aug. 5), United Lutherans in this Texas community were among the happiest people in the whole vast state! Members of St. Paul's Church and Pastor William Buch started holding services in their new building on Montana Street.

"Lutherans have come a long way in El Paso since the first meeting of the congregation in 1911," Pastor Buch told reporters for the city's *Herald-Post*. "Now, there are two parishes, with about 500 active members!"

The pastor observed pointedly that "maybe we will get more active members now that we have this new church. The work is still not finished (as of Aug. 5) . . . we have to get our new altar, pews and furnishings—we hope, by the start of the new year!

"Architecture of the new church is Spanish colonial; it blends well with the general architecture of the city! Many people have told us how much they like the new structure; many tourists traveling through have stopped long enough to take snapshots of the church. Some have even told us they think it is one of the most beautiful in the entire Southwest. JAMES F. VORKOPER

VIRGINIA:

Laymen Attend Institutes

ROANOKE—Virginia Synod intends to see that its church councilmen are educated. Institutes for councilmen were held in all the conferences of synod Sept. 10-21. In each the conference president spoke on "The Responsibility of Councilmen to Their Congregation." Superintendent R. Homer Anderson spoke on "The Responsibility of Councilmen to Their Synod." Dr. Melvin S. Lange spoke on "The Responsibility of Councilmen to the Church at Large." Din-

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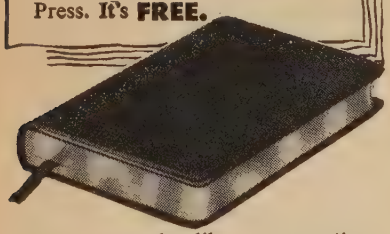

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NEWS IN THE CHURCHES

ner meetings were held in all conferences.

MRS. A. A. SHUTTERS of Edinburg, Va., was re-elected president of the synodical Women's Missionary Society at the organization's annual convention, Aug. 21-23. The convention was held at Roanoke College, Salem. Over 250 delegates and visitors attended.

Judge James F. Henninger, of Allentown, Pa., will be the main speaker at the synodical Brotherhood convention scheduled for Nov. 13 at Salem.

A NUMBER OF SUCCESSFUL Bible schools were held in the synod during the summer. Perhaps the most successful one and the largest was that conducted by Pastor P. J. Bame at Salem Church, Mt. Sidney, Va. A total of 207 pupils was enrolled.

ATTENDANCE at the synod's summer school at Massanetta Springs was 700.

FRANK K. EFIRD

DECEASED:

Dr. Henry C. C. Freimuth

Dr. Henry Christian Carl Freimuth, retired New Jersey Synod pastor residing in Upper Montclair, N. J., died Aug. 25. He was 72.

Born in Hoboken, N. J., Dr. Freimuth was a graduate of Wagner College (1899), Philadelphia Seminary (1902), and was ordained in 1902 by the New York Ministerium. He received his Doctor of Divinity degree from Wagner in 1940.

He served parishes in Rockville Center, Liberty, Rochester, N. Y.; Waterbury, Conn.; Bronx, New York City; and Lawrence, Mass. Since retirement in 1948 he has resided in Upper Montclair.

He is survived by his wife, Mrs. Julia Freimuth, and three children, Julia Anna, Carl Henry and Luther Theodore.

The funeral was conducted by Dr. Henry J. Berkobin assisted by Pastors Carl Futchs and Otto Plagemann in Holy Trinity Church, Nutley, N. J.

Dr. Frederick C. Martin

Dr. Frederick Charles Martin, pastor emeritus of Redeemer Church, Syracuse, N. Y.,

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Surviving are his wife, Mrs. Mary Martin, two sisters and a brother.

The funeral service was conducted in Redeemer Church, Syracuse, by Pastors George Dietrich, Frank H. Shimer and Christian P. Jensen.

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ULC CALENDAR

SEPT.

29. Brotherhood Convention. Pacific Synod. St. James' Church, Portland, Ore.

OCT.

1- 2. Special Convention, California Synod. Berkeley.

2- 4. Women's Missionary Society. New York Synod. St. John's Church, Albany

3- 4. WMS Convention. Pittsburgh Synod. Trinity Church, Ellwood City

3- 4. General German Conference, ULCA. Zion Church, Baltimore, Md.

7. Brotherhood, Canada Synod. St. Peter's Church, Kitchener, Ontario

7- 9. WMS Convention. Northwest Synod. Holy Trinity Church, Minneapolis, Minn.

9-10. WMS Convention. Midwest Synod. First Church, Oklahoma City, Okla.

9-11. WMS Convention. Michigan Synod. Cross of Glory Church, Detroit

9-11. WMS Convention. Texas Synod. Trinity Church, Miles

11-14. WMS Convention. Illinois Synod. St. John's Church, Sterling

13. Brotherhood, Ministerium of Pennsylvania. St. Luke's Church, Reading

13-14. Luther League Convention. Connecticut State. Grace Church, Hartford

14-16. WMS, South Carolina Synod. Mt. Tabor Church, West Columbia

16-18. WMS Convention. Indiana Synod. St. Luke's Church, Fort Wayne

16-18. WMS Convention. Georgia-Alabama Synod. St. Paul's Church, Savannah, Ga.

17-18. WMS, Maryland Synod. Luther Place Memorial Church, Washington, D. C.

19-21. WMS Convention. Kentucky-Tennessee Synod. First Church, Louisville, Ky.

20-21. Brotherhood Convention. West Virginia Synod. Jacksons Mill

20-21. Brotherhood Convention. Illinois Synod. Trinity Church, Rockford

26-27. LL Convention. Indiana Synod. St. Mark's Church, Indianapolis

26-28. LL Convention. Ohio Synod. Wittenberg College, Springfield

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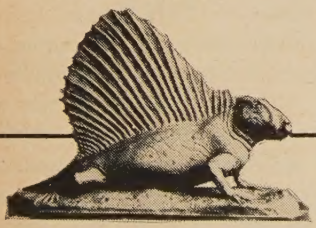

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IN CONCLUSION . . . . . .

NOW THAT SAN FRANCISCO'S Opera House is quiet again and the delegates have left the historic conference at which a peace treaty was signed to end the 10-year-old state of war with Japan, it seems a good idea to ask if there's really any more peace in our hearts than there was before the conference.

Some day the people of the world must realize that peace does not result alone from the signing of a document. Such a treaty is only a valuable tool with which to build. It sets up the legal machinery on which further work can be done.

Real peace requires something more. It must be rooted and grounded in the hearts of men who show faith in one another. It is a spiritual state of freedom from fear and conflict.

During the recent war, powerful propaganda machines whipped up a spirit of hatred. The Japanese were excoriated as treacherous barbarians. No similar effort has since been made to instill in Americans a kindly feeling toward the Japanese. Men have been taught to hate, but not to love. Moral issues have become confused in the minds of many. Ten years ago it was "patriotic" to love the Russians and hate the Germans. Now the situation has been reversed.

THE ONLY CONSISTENT ATTITUDE has been that of churches and religious groups, which resisted the hate campaigns at all times to preach and teach love and kindliness. But there are forces which oppose even this effort toward harmony and understanding. To some, anyone who dares to speak kindly of those who think differently than we do is immediately a suspect and is likely to be condemned as subversive.

An example of this tendency toward blind malevolence was seen on the floor of the U.S. Senate recently, after a wise and tolerant lawmaker suggested that a cut in the $61 billion military budget might prevent prodigal extravagance by army officials. Immediately he was castigated by a colleague for giving possible comfort to Russia by even suggesting that army officers might be extravagant!

The result of such fanaticism could be to pressure all opposition into silence. Then we could become a spendthrift, militarized, domineering nation . . . but one where democracy was an empty slogan.

THE WORLD HAS A RIGHT TO HOPE for something more than a document signed by 48 nations and spurned by others. It's still possible to work toward the international love and neighborliness that will make life a little more secure and our generation a little happier, even if some nations are awfully hard to work with.

Now, more than ever, is the time to say "Love your neighbor . . . and love your enemies . . . do good to them that hate you." Only when hearts of men are stirred by such ideas will there be the kind of peace that is more than a scrap of paper. There will still be room for military preparedness and a high spirit of national pride. It will be a better spirit because it will be based on righteous feelings of willing obedience to God's Word.

Of course, there was a teacher some centuries ago who expressed these ideas of love. Men didn't like them then, either. They were too engrossed in their own sins of selfishness to care much about other people. But the ideas did not die. Today all true Christians bear witness to them. Their voice deserves to be heard in the world. If it is ever silenced, all is lost.

—ALBERT P. STAUDERMAN

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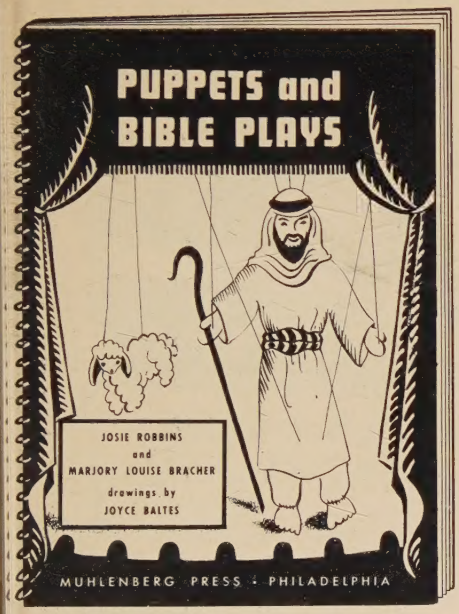

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1125 Blanding St. Columbia 1, S. C.
3103 W. Sixth St. Los Angeles 5, Calif.
17 W. Franklin St. Baltimore 1, Md.
17 Park Place New York 7, N. Y.
237 King St., W. Kitchener, Ontario

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